THE FIRST BOOK OF OVID'S METAMORPHOSES,

WITH A LITERAL

INTERLINEAR TRANSLATION,

AND ILLUSTRATIVE NOTES:

ON

THE PLAN RECOMMENDED BY MR. LOCKE.

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PREFACE.

The Metamorphoses of Ovid have always been considered an eligible manual for the purpose of elementary instruction in classic literature; and the simplicity of style observable in the writings of this poet would be a strong claim to such preference, independent of the attractive nature of the subject-matter presented in this particular work. Simplicity of style, we would here mean to be understood with reference to perspicuity of diction and grammatical construction. The language of Ovid is pure, easy, and natural, and in general free from those obscurities occasioned by harsh metaphor, or intricate structure of sentences, which cannot fail to embarrass the young learner. At the same time, however, that we commend the simplicity of his poetry, as avoiding those anomalies of language which sometimes appear to be affected by writers of less taste and judgment, we

do not deny the justice of the charges brought against him, on the score of overworking the matter of his subject, by excessive minuteness of detail in the treatment of subordinate particulars. It is too frequently his practice to draw out his descriptions to such length by dwelling on the less important parts of the object intended, that the general effect of the whole is in great measure destroyed. He appears to have given the *laisser-aller* to his imagination, and to have followed up his favorite ideas with full as much regard to his own amusement as to that of his readers. This peculiarity may be attributed to luxuriance of fancy, not sufficiently chastised by just discrimination; and although genius alone can be liable to such an imputation, this sort of self-complacency must rather be considered a defect incident to superior talent, than one of its necessary attributes.

With regard to the attractive nature of subject-matter, the Metamorphoses of Ovid are peculiarly adapted to fix the attention of youth. The minds of young persons are naturally interested in whatever is novel or marvellous; and without giving implicit credence to the details of a fictitious story, are more likely to be informed by the fanciful exhibition of acting persons, than by the logical demonstration of a didactic discourse. It has sometimes been objected to Fables, that they tend to deceive young people, and to generate absurd no-

tions not easily dismissed from the understanding. If indeed it were possible and usual to convey to children in fable the first ideas of which they are capable, there might be some reason for this apprehension. But if such lessons are not presented by the teacher till the mind of the party to be taught is moderately familiar with natural objects, it must require, even in the nursery, an uncommon share of simplicity on one side, or negligence on the other, to confound reality with fiction in a parley between trees and quadrupeds.

Be this as it may, it is not here supposed, that Ovid's Metamorphoses are put into the hands of children just loosed from their leading-strings, as a mere amusement of the passing hour. This series of stories is deserving of a higher rank in literature, than that which is assigned to the familiar illustration of a particular moral, by means of sensible or natural objects; and is well worthy the attention of every student desirous to be acquainted with the origin of ancient superstitions. The entire series comprehends a collection of all the fabulous traditions received from remote antiquity, and forms a sort of commentary on the mythological creed of the old Greeks and Romans, whereby we are enabled to understand many classical allusions, which would otherwise be lost to the modern reader.

Besides this particular relation to classical

learning, which alone would render the work invaluable to the scholar, these fables are still more generally interesting, as developing the theories of the ancients with regard to the origin of all things, and the early ages of the world, concerning which we have more than historical authority in the Holy Scriptures. And the close analogy which still exists between the true history and its subsequent perversion, in those points where comparison can be made, affords a strong proof, that each and all of these recorded fables had originally some definite prototype in reality, however disfigured by the fanciful representations of succeeding ages. The system adopted by our poet, is for the most part the same as that of Hesiod, perhaps the earliest Greek writer now extant, who appears to have derived many of his notions from the First Book of Moses, as we may remark, in the works of these profane authors, a wonderful coincidence both of matter and expression, with the history contained in the sacred volume.

Thus the separation and distribution of the elements commingled in chaos, appears to be obtained from the scriptural account of the creation —the golden age under the sway of Saturn, and the gradual deterioration of mankind under Jupiter, from the description of the happiness of our first parents in paradise, their fall from original innocence, and the consequent wickedness

and misery of their descendants—the deluge in the time of Deucalion, from the awful punishment inflicted on a guilty world by its Creator, with the sole exception of the family of Noah—besides other less important events of similar relation, which cannot fail to be recognized in the perusal of the First Book of Metamorphoses.

This coincidence might perhaps be otherwise explained, by the supposition, that the ancient Greeks and Ægyptians merely adopted general traditions which had descended from remote antiquity, and being little acquainted with the world at large, applied them to particular circumstances of their own country. Before the invention of writing, universal tradition was constantly liable to perversion from the appropriations of natural simplicity or national pride. And perhaps it is more wonderful that the leading characters of each important event should have been preserved, through so many ages, by means of oral tradition, than that the universal deluge should be represented by Herodotus as an inundation confined to the country of Thessaly; or that the presumptuous building of the tower of Babel should be recorded in poetry as the piling of mount Pelion on mount Ossa, by the hands of rebellious giants.

The Metamorphoses or *transformations* of Ovid are divided into fifteen books, recording in con-

nected series, the principal fables of antiquity, from the beginning of the world to the death and apotheosis of Julius Cæsar; which brings the Poet to the time, when himself lived and wrote, though this work was not completed before his own banishment from Rome by the Emperor Augustus.

The general contexture of these fables may be seen at one view from a brief analysis of the First Book, which is here given with an Interlinear translation. It is usual to distribute each Book under distinct heads according to the several metamorphoses described, so that this single Book is again divided into fifteen minor compartments. The earlier divisions cannot perhaps be termed *transformations* in the same precise sense as the rest, but it will scarcely be denied, that the conversion of Chaos, which was "without form and void," to the form of a habitable globe, and the perversion of an innocent and blessed world to a world of wickedness and misery, were *changes* at least as important as any corporeal transformation recorded in the whole work.

Dividing then the substance of this Book, according to the different changes, we find its parts to be connected in the following order:—

1. The four elements are distinctly separated from the chaotic mass, wherein they were origi-

nally confused, and are thus changed from a mixed to a pure quality.—2. The elements being next distributed into appropriate regions, the shapeless earth is formed into a globe, whose surface is divided into land and water, the air is suspended over it, and the fiery firmament above canopies the whole. The natural phenomena and inhabitants of each region are particularly specified, including the creation of man.—3. The blessedness of mankind in a state of innocence, under the reign of Saturn, is fully described, and assigned to the period of the *golden* age.—4. On the dethronement of Saturn by his son Jupiter, the *silver* age succeeds, when the earth declines from its original purity and fertility, and man is obliged to live by the sweat of his brow. The *brazen* and *iron* ages following in succession, may be considered merely as lower degrees of depravity, forming, with the age of silver, one gradual change of the world, from goodness to wickedness.—5. In this last age of iron, the giants, attempting the overthrow of Jupiter, are buried under the mountains they had piled to reach the skies, and their blood is changed into men as impious as themselves.—6. Jupiter, having descended to earth, to ascertain the truth of report respecting the crimes of mankind, calls a council of the gods, and details the horrible treatment he received from Lycaon, king of Arcadia, and his

consequent transformation into a wolf.—7. This exemplary punishment not availing to stop the wickedness of men, Jupiter determines to destroy the whole race by a deluge, which is described at length. From this penal visitation only two human beings, Deucalion and Pyrrha, are preserved, who, after the waters have subsided, re-people the world, according to the command of an oracle, stones being miraculously transformed into men and women.—8. Other animals are produced spontaneously from moist earth heated by the sun, and among the rest, the serpent Python, which is destroyed by Apollo, and the victory recorded by the institution of the Pythian games.—9. Apollo having incurred the resentment of Cupid, by boasting of this exploit, falls in love with Daphne, daughter of the river Peneus, who, by the same influence, rejects his addresses. The virgin is pursued by the god, and when exhausted with running, escapes his violence by being transformed into a laurel.—10. The other rivers assemble to congratulate or condole with her father Peneus on this event. Inachus, however, is absent, being overwhelmed with grief for the loss of his own daughter Io, whom Jupiter, her lover, had transformed into a cow, to elude the jealousy of Juno.—11. According to the command of Jupiter, Mercury having assumed the form of a shepherd, proceeds to destroy

Argus, the guard whom Juno had appointed to watch the suspected animal.—12. In order to lull Argus to sleep, Mercury relates the original invention of his pipe, which was derived from the transformation of the nymph Syrinx into reeds, when pursued by the god Pan.—13. Argus being laid to sleep by listening to the story, is slain by Mercury, and his hundred eyes transferred by Juno to the peacock's tail.—14. Juno, enraged at the murder of her minister, causes Io to wander in torment over the world, till she arrives in Ægypt; when Jupiter prevails on his consort to remit her punishment, and restores her to her original form.—15. From the connection of Jupiter and Io, Epaphus is born, who is associated with his mother, as an Ægyptian deity. Epaphus is contemporary with Phaeton, whom he upbraids with supposititious birth; on which Phaeton sets forth to ascertain the truth from Phœbus his father, which subject is continued at length in the Second Book of Metamorphoses.

It will be observed that in this outline of the First Book, we have dwelt chiefly on the several *metamorphoses*, and the *connection* of the successive stories, according to the description of the work in the exordium of the Poem.—This sketch seemed proper to be given, to save the general reader the unnecessary trouble of ascer-

taining beforehand the extent of signification to be attached to the title of his Book; and is not intended to convey an idea, that the transformations themselves, or their connection with each other, are the points most worthy of attention. On the contrary, the substance of the stories is most valuable, as being in great measure derived from tradition originally founded in fact; and the interest of each narrative is rather increased than diminished, by a previous knowledge of its reference to the whole series, inasmuch as the transition is not always so easy and obvious as if the materials had been left entirely to the fancy of the Poet. At the same time we acknowledge the cleverness of the composer, in so far connecting the incongruous materials of History, Tradition, and Fable, as to give them some appearance of a continued and uniform relation; and we should be sorry that even the least important pretension of the work should be estimated by the skeleton description we have given for its simplification, while the reader can judge better for himself from perusal of the following pages.

THE FIRST BOOK

OF

OVID'S METAMORPHOSES.

ANIMUS fert dicere formas mutātas in nova
MY-SPIRIT prompts to-tell-of forms changed into new

corpora.* Dî! (nam vos mutâstis et illas),
bodies. *O*-Gods! (for ye have-changed even those),

adspirāte meis cœptis! deducite-que perpetuum
breathe-kindly on-my attempts! and-carry-down the-continuous

carmen ab primâ origine mundi, ad mea
song from the-first origin of-the-world, to my-own

tempora!
times!

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* The word *Metamorphosis* is originally Greek, and signifies a "transformation," as explained in the opening line of this poem.—If we were fond of the names of figures which grammarians have invented to smoothe every apparent harshness of style, we might here say that the places of *formas* and *corpora* are interchanged by *Hypallage!* It seems more to the purpose to remark, that every poet claims a certain licence of expression, which cannot always be assumed in another language without some compromise:—and if such harshness should offend a modern ear, it can scarcely be charged against a version, which pretends not to reform, but to reflect, the sense and expression of the original author.

I.

Ante mare, et terras, et cœlum quod
Before the-sea, and the-lands, and the-sky which
omnia, erat unus vultus Natūræ in toto
all-*things*, there-was one aspect of-Nature in the-whole
quem dixêre Chaos; rudis indigesta-que m
which they-called Chaos; a-rude and-unplanned
nec quicquam, nisi iners pondus; disco
nor *was there* aught, except inactive weight; and-th
que semina rerum non benè junctā
cordant seeds of-things not well conj
congesta eōdem. Adhuc nullus Ti
heaped in-the-same *place*. As-yet no
præbēbat lumina mundo, nec Phœbe repar
afforded lights to-the-world, nor Moon re
nova cornua crescendo, nec Tellus pe
new horns by-encreasing, nor Earth was-

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* It appears that in the most ancient system of mytholog deity of the Sun was represented by *Titan*, a son of Cœlus and and brother of Saturn and Hyperion; and that Phœbus or A son of Jupiter, was distinguished from the genius of the Sun. S quently, however, the names of Titan, Hyperion, and Apollo, confounded as representatives of *Sol*; or rather the claims of al concentrated in the person of Apollo. Hyperion would appear the derivation (*ὑπερ ιων, passing over*), to have some pretens the original attribution.

The epithets, *Phœbus* and *Phœbe*, were applied to the Su Moon, from the Greek word *φοῖβος*, signifying *bright*.

The name of *Amphitrite*, wife of Neptune, is often used t sonify the sea, and appears to be derived from the Greek *αμφιτριζω, to roar around.*

bat* in aëre circumfūso, librāta suis ponderibus;
ing in air shed-around, poised by-its-own weights;
nec Amphitrīte porrexerat brachia longo margine
nor Amphitrite had-stretched *her*-arms by-the-long margin
terrārum. Quà-que fuit tellus, illìc ^ et
of-the-lands. And-where there-was earth, there *was* also
pontus et aër: sic tellus erat instabilis, unda
sea and air: thus earth was unsteady, water
innabilis,† aër egens lucis: sua forma manēbat
unbuoyant, air destitute of-light: its-own form remained
nulli:‡ aliud-que obstābat aliis: quia
to-no *element*: and-one stood-opposed to-others: because
in uno corpore frigida pugnābant calidis,
in one body cold *things* conflicted with-warm,
humentia siccis, mollia cum duris, habentia
moist with-dry, soft with hard, *things*-having
pondus ^ sine pondere. Deus et melior
weight *with those* without weight. God and a-better
Natūra dirēmit hanc litem. Nam abscīdit
Nature broke-off this contention. For he-cut-away
terras cœlo, et undas terris, et se-
the-lands from-the-sky, and the-waters from-the-lands, and se-

* These imperfect forms of the verbs expressing *duration* of time, might be rendered "*used to* afford"—"*used to* repair," &c. this inflection frequently implying the customary iteration of an action.

† Latin verbals in *-bilis* commonly express capability in a passive sense, to which we have often a correspondent form; but the word "unswimmable" would not be recognized in English.

‡ The peculiar quality of each element was disguised by intermixture with the rest, so that every substance, being a compound of fire, air, earth, and water, was incapable of those properties and powers which any simple element possesses for a beneficial purpose.

crēvit liquidum cœlum ab spisso aëre. Quæ
parated the-liquid sky from the-gross air. Which
postquam evolvit exēmit-que cæco acervo,
after he-had-disengaged and-extricated from-the-blind heap,
ligāvit, dissociāta locis, concordi pace.
he-bound, *thus* disjoined in-*their*-places, in-concordant peace.
Ignea et sine pondere, vis convexi cœli
Fiery and without weight, the-force of-the-convex sky
emicuit, legit-que sibi locum in summâ arce.
shot-forth, and-chose for-itself a-place in the-highest citadel.
Aër est proximus illi levitāte locō-que. Tellus,
Air is the-next to-that in-lightness and-in-place. Earth,
densior his, traxit-que grandia elementa,*
denser than-these, both-drew *with it* the-gross elements,
et pressa-est gravitāte suî. Humor circum-
and was-pressed-*close* by-the-gravity of-itself. Water flowing-
fluus possēdit ultima, coërcuit-que solidum
round possessed the-last-*places*, and-confined the-solid
orbem. †
globe.

II.

Quisquis Deōrum fuit ille, ubi se-
Whoever of-the-Gods was that *Creator*, when he-had-di-

---

* Earth drew with it the other material elements, air and water,—leaving only the spiritual element of fire, which is here appropriated to the heavenly bodies.

† This distribution of the elements has puzzled some critics, who cannot conceive how water can be called the *heaviest* of the four. But Ovid here says no such thing; and in v. 52, he expressly asserts the contrary. The use of the word *ultima* merely denotes that water obtained the *last* place, that is, the only place left; and thus it perfected the form of the terraqueous globe.

cuit congeriem sic dispositum, redēgit-que
vided the-heap thus arranged, and-reduced *it*

sectam in membra; principio glomerāvit
thus-divided into members; in-the-beginning he-gathered-up

terram in speciem magni orbis, ne foret non
the-land into the-form of-a-great globe, lest it-might-be not

æqualis ab omni parte. Tum jussit freta dif-
equal in every part. Then he-ordered seas to-be-

fundi, tumescere-que rapidis ventis et circumdare
poured-abroad, and-to-swell with-rapid winds and to-encompass

litora ambītæ terræ. Addidit et fontes, im-
the-shores of-surrounded land. He-added also fountains, and-

mensa-que stagna lacus-que; cinxit-que oblīquis
immense standing-pools and-lakes; and-he-girt with-devious

ripis declivia flumina: quæ, diversa locis,
banks descending rivers: which, different in-places,

sorbentur partim ab ipsâ; partim, perve-
are-absorbed partly by *the-earth*-itself; partly, they-come-

niunt in mare, recepta-que campo liberiōris
through into the-sea, and-being-received in-*that*-plain of-freer

aquæ, pulsant litora pro ripis. Jussit et
water, beat shores instead-of banks. He-ordered also

campos extendi, valles subsidere, sylvas
plains to-be-stretched-out, valleys to-sink-down, woods

tegi fronde, lapidōsos montes surgere;
to-be-covered with-foliage, stony mountains to-rise;

ut-que duæ Zonæ secant cœlum dextrâ parte,*
and-as two Zones cut the-sky on-the-right part,

totidem-que sinistrâ, quinta est ardentior illis,—
and-as-many on-the-left, the-fifth is hotter than-those,—

* The right and left parts mean respectively the northern and southern hemispheres.

sic cura Dei distinxit eōdem numero
so the-care of-God distinguished by-the-same number
onus inclūsum, totidem-que plagæ
the-*terrestrial*-mass included, and-as-many climes
premuntur tellūre: quarum quæ est media,
are-impressed on-the-earth: of-which *that*-which is the-middle,
est non habitabilis æstu;* alta nix tegit duas;
is not habitable from-heat; deep snow covers two *others;*
locāvit totidem inter utramque, dedit-que
he-placed as-many between both *these climes,* and-gave *them*
temperiem, flammâ mistâ cum frigore. His
temperateness, flame being-mixed with cold. Over-these
imminet aër, qui est tanto onerosior igni,
impends the-air, which is by-so-much heavier than-fire,
quanto pondus aquæ is levius pondere terræ.
as the-weight of-water is lighter than-the-weight of-earth.
Et illic jussit nebulas, illic nubes consistere,
And there he-ordered vapors, there clouds to-collect,
et tonitrua motūra humānas mentes, et cum
and thunders about-to-move human minds, and with
fulminibus ventos facientes frigora. His quoque
thunderbolts winds producing cold. By-these also
fabricātor mundi permīsit non passim aëra
the-Architect of-the-world permitted not every-where the-air
habendum. Nunc vix obsistitur illis
to-be-held. *Even* now hardly is-resistance-made to-them
quin lanient mundum (cum regant, quisque,
but-that they-tear the-world (since they-rule, each-one,
sua flamina diverso tractu): tanta est dis-
their-own blasts in-a-different draught): so-great is the-dis-

---

* Modern discoveries have proved that the torrid zone is populous and fertile.

cordia fratrum. Eurus recessit ad Aurōram,
cord of-the-brothers. Eurus retired to Aurora,

Nabathæa-que regna,* Persida-que, et juga
and-the-Nabathæan kingdoms, and-Persis, and the-hill-tops

subdita matutīnis radiis. Vesper, et litora
situated-under the-morning rays. The-evening-star, and shores

quæ tepescunt occiduo sole, sunt proxima
which grow-warm with-the-setting sun, are nearest

Zephyro: horrifer Boreas invāsit Scythiam
to-Zephyr: chill-bringing Boreas invaded Scythia

septentriōnem-que:† contraria tellus madescit ab
and-the-north: the-opposite land grows-wet from

assiduis nubibus pluviō-que Austro. Super hæc
settled clouds and-rainy Auster. Over these

imposuit æthera,‡ liquidum et carentem gravitāte,
he-placed æther, liquid and void-of weight,

nec habentem quicquam terrēnæ fæcis. Vix
nor having aught of-earthy dregs. Scarcely

---

* *Nabathæa.*—The ancients named winds and climes from the situation of countries with respect to themselves, and sometimes *vice versâ*. Thus, Nabathæa, a district of Arabia Felix, though not so far eastward as Persia and other countries of Asia known to the Romans, was used to denote the East in general, as being so situate with relation to Italy. On the contrary, Italy was called *Hesperia* by the Greeks, from the evening or western star, though the difference of longitude between Italy and Greece is comparatively small.

† The northern quarter of the earth was so called from the *Triones*, a constellation of seven stars near the north pole, now known by the name of '*Charles's Wain.*'

‡ By *Æther* we must here understand the *upper* regions of the air, which the poet supposes differ entirely from the gross air near the surface of the earth. The visible blue sky was considered by these ancients as essentially separate in nature from the atmosphere we breathe, instead of being the distant appearance of the atmosphere itself. This was a natural error, and might have arisen from the known circumstance that the air becomes rarefied, and loses its material properties, in proportion to its height above the level of the earth.

dissepserat omnia ea certis limitibus, cum
had-he-separated all these within-certain limits, when
sidera, quæ latuēre diu pressa sub illâ
the-stars, which lay-hid a-long-time kept-down under that
massâ, cœpērunt effervescere toto cælo. Neu
mass, began to-blaze-out in-the-whole sky. Lest
ulla regio foret orba suis animantibus; sidera,
any region might-be destitute of-its-own animals; stars,
formæ-que deōrum tenent cœleste solum: undæ
and-the-forms of-gods hold the-celestial floor: the-waters
cessērunt habitandæ nitidis piscibus: terra
withdrew to-be-inhabited by-glittering fishes: the-land
cepit feras, agitabilis aër volucres. Animal
received wild-beasts, the-elastic air *received* birds. An-animal
sanctius his, capacius-que altæ mentis, et
more-sacred than-these, and-more-susceptible of-lofty mind, and
quod posset dominări in cætera, deërat
which might-be-able to-have-dominion over the-rest, was-wanting
adhuc. Homo natus-est: sive Ille, Opifex
as-yet. Man was-born: whether He, the-Artificer
rerum, orĭgo meliōris mundi, fecit hunc di-
of-*all*-things, the-origin of-a-better world, made him from-
vīno semine; sive Tellus recens, nuper-que seducta
divine seed; or Earth *yet*-new, and-lately severed
ab alto æthere, retinēbat semina cognāti cœli;
from lofty æther, retained seeds of-*that*-kindred sky;
quam, mistam fluvialibus undis, satus Ia-
which *earth*, mixed with-streamy waters, *Prometheus* sprung from-
peto finxit in effigiem deōrum moderantûm
Iapetus fashioned into the-image of-the-gods controlling
cuncta. Cùm-que cætera animalia, prona, spec-
all *things*. And-whereas other animals, grovelling, gaze-

tent terram, dedit homini sublīme os, jussit-
on the-ground, he-gave to-man a-lofty aspect, and-or-
que tuēri cœlum, et tollere erectos vultus ad
dered *him* to-view the-sky, and to-raise uplifted looks to
sidera. Sic tellus, quæ fuerat modò rudis et
the-stars. Thus the-earth, which had-been erewhile rude and
sine imagine, conversa induit ignōtas figūras
without shape, being-changed put-on the-unknown figures
hominum.*
of-men.

III.

Aurea ætas sata-est prima, quæ nullo vin-
The-golden age was-born first, which with-no re-
dice, colēbat fidem rectum-que suâ
dresser *of wrong*, cultivated faith and-rectitude by-its-own
sponte, sine lege. Pœna metus-que aberant:
free-will, without law. Punishment and-fear were-absent:
nec minacia verba legebantur ære fixo; † nec
nor threatening words were-read on-brass fixed-up; nor
supplex turba timēbant ora sui judicis; sed
the-suppliant multitude feared the-looks of-its judge; but
erant tuti sine vindice. Nondum, pinus
they-were safe without *such* redresser. Not-as-yet, the-pine
cæsa suis montibus descenderat in liquidas
cut from-its-own mountains had-descended into the-liquid

---

* The poet pretends not to determine the origin of man, whether derived from heaven or from earth: But even this fable of Prometheus or Providence, forming man from clay, preserves in part the scriptural account of his original "dust." The story of Prometheus may be otherwise explained, with reference to his first instructing mankind in arts and sciences, particularly sculpture.

† It was usual with the ancients to engrave their laws on tablets of brass, which were affixed to columns in public places, for the inspection and warning of the people.

undas, ut viseret peregrīnum orbem; mortāles-
waves, that it-might-visit a-foreign world; and-mor-
que nôrant nulla litora præter sua. Præcipites
tals knew no shores except their-own. Precipitous
fossæ nondum cingēbant oppida; non tuba*
ditches not-yet encompassed towns; not-*yet* the-trumpet
directi, non cornua flexi æris, non galeæ,
of-straight, nor horns of-bended brass, nor helmets,
non ensis erant: gentes secūræ peragēbant
nor sword existed: nations secure spent
mollia otia sine usu militis. Tellus
their soft leisures without employment of-the-soldier. The-earth
ipsa, immūnis, intacta-que rastro, nec saucia
itself, free, and-untouched-by the-harrow, nor wounded
ullis vomeribus, dabat omnia per se. Contentī-
by-any plough-shares, gave all *things* of itself. And-con-
que cibis creātis, nullo cogente, legēbant
tent with-victuals produced, no-one compelling *them*, they-culled
arbuteos fœtus, montāna-que fraga, corna-que,
arbutus fruits, and-mountain strawberries, and-corneils,
et mora hærentia in duris rubētis, et glandes
and blackberries sticking on harsh brambles, and acorns
quæ deciderant patulâ arbore Jovis. Erat
which had-fallen from-the-spreading tree of-Jove. It-was
æternum ver: placidī-que Zephyri mulcēbant
eternal spring: and-gentle Zephyrs cherished

---

* The martial music of the Romans consisted entirely of wind-instruments. The *tuba*, which was straight like our trumpet, was used as a signal for the *infantry*: The *cornu* was bent almost round, but it seems here to be confounded with the *lituus* or clarion, bent a little at the end, which was used by the *cavalry* in the Roman army.

tepentibus auris flores natos sine semine. Etiam
with-warm breezes flowers born without a-seed. Also

tellus inarāta ferēbat fruges mox, ager
the-earth unploughed bore fruits immediately, and-the-field

nec-renovātus * canēbat gravidis aristis. Jam
un-fallowed whitened with-heavy ears *of corn*. Now

ibant flumina lactis, jam flumina nectaris; flava-
ran rivers of-milk, now rivers of-nectar; and-yel-

que mella stillābant de viridi ilice. †
low honey distilled from the-verdant holm-oak.

IV.

Postquam, Saturno misso in tenebrōsa
After-that, Saturn being-cast into dark

Tartara, ‡ mundus erat sub Jove; argentea proles
Tartarus, the-world was under Jove; a-silver race

subiit, deterior auro, pretiosior fulvo ære.
succeeded, worse than-gold, more-precious than-tawny brass.

Jupiter contraxit tempora antīqui veris; exēgit-
Jupiter contracted the-times of-the-antient spring; and-drew-

---

* The conjunction *nec*, nor, may be resolved into *et non*; and in English this separation is often indispensable to perspicuity.

† This description corresponds nearly to Virgil's prediction of blessings under some future dynasty, as expressed in his fourth eclogue. — Both the Roman poets are indebted, for the substance of these verses, to Hesiod's account of the golden age.

Compare also the conclusion of Virgil's Second Georgic, allusive to the primæval innocence and happiness of mankind under the reign of Saturn.

‡ This alludes to the well-known fable of Jupiter dethroning his father Saturn — and thus far the changes of the world are distinctly particularized; but the causes and characteristics of the two last ages are less explicitly detailed, and the progress of crime appears to have needed no other stimulus than the natural disposition of mankind.

que annum, quatuor spatiis,* per hyemes æstus-
out the-year, in-four spaces, through winters and-sum-

que, et inæquāles autumnos, et breve ver. Tùm
mers, and unequal autumns, and a-short spring. Then

primùm aër ustus siccis fervoribus canduit, et
first the-air scorched with-dry heats glowed, and

glacies pependit adstricta ventis. Tum
ice hung bound-up by-the-winds. Then

primùm subiêre domos: antra, et densi frutices,
first *men*-entered houses: caves, and thick shrubs,

et virgæ vinctæ cortice fuērunt domus. Tum
and twigs bound with-bark were *their*-habitation. Then

primùm semina Cerealia† obruta-sunt longis sulcis,
first seeds of-Ceres were-buried in-long furrows,

juvencī-que gemuêre, pressi jugo. —Tertia
and-bullocks bellowed, pressed by the-yoke. — Third

post illas, ahenea proles successit, sævior inge-
after those, a-brazen race succeeded, more-cruel in-disposi-

niis, et promptior ad horrida arma; tamen non
tions, and more-prompt to horrid arms; nevertheless not

scelerāta.—Ultima est de duro ferro. Protinus
profligate. — The-last is of hard iron. Immediately

omne nefas irrumpit in ævum pejōris venæ:
every impiety bursts into the-age of-worse vein:

pudor, verum-que, fides-que fugêre: in locum
modesty, and truth, and-faith fled: into place

---

* The notion of a succession of four seasons, instead of eternal spring, being first induced when the world degenerated from its original purity, is adopted by Milton in these lines: —

> "Some say He bade his angels turn aslant
> Twice ten degrees and more, the poles of earth."

† The name of Ceres, the goddess of Corn, is used in poetry to personify the whole process of agriculture and harvest.

quorum subiêre fraudes-que, dolī-que, insidiæ-que,
of-which entered both-frauds, and-deceits, and-treacheries,

et vis, et scelerātus amor habendi. Navita
and violence, and the-wicked love of-having. The-mariner

dabat vela ventis, nec adhuc benè noverat
gave sails to-the-winds, nor as-yet well knew

illos. Carīnæ, quæ diu steterant in altis mon-
those *winds*. Keels, which long had-stood on high moun-

tibus, insultavêre ignōtis fluctibus. Cautus-que
tains, bounded-over unknown billows. And-the-cautious

mensor signāvit longo limite humum, commūnem
measurer marked-out with-a-long boundary the-ground, common

priùs ceu lumina solis et auras. Nec dives
before as the-light of-the-sun and *as* the-air. Nor the-rich

humus poscebātur* segetes debita-que alimenta
ground was-asked-for crops and-due nourishment

tantùm, sed itum est† in viscera terræ; opes-
only, but *men*-proceeded into the-bowels of-the-earth; and-

que, irritamenta malōrum, quas recondiderat
riches, the-incentives of-evils, which it-had-hidden

admoverat-que Stygiis umbris, effodiuntur. Jam-
and-moved-close to-the-Stygian shades, are-dug-out. And-

que nocens ferrum, aurum-que nocentius ferro,
now hurtful iron, and gold more-hurtful than-iron,

---

* Verbs which in an active form govern a *double* accusative case, admit an accusative after them even in the passive voice.

† It may be sufficient once to notice, that this use of the impersonal verb is very common in Latin, where the subject is indefinite; though it may always be particularized by an oblique case of a noun understood, as, *itum est ab hominibus*. In the same general sense the impersonal *vivitur* is used (line 144), and might be extended by the addition of *ab omnibus*.

prodîerat: bellum prodit, quod pūgnat utrōque,*
had-come-forth: war comes-forth, which fights with-both,
concutit-que crepitantia arma sanguineâ manu.
and-shakes-together rattling arms with-bloody hand.
Vivitur ex rapto. Hospes non tutus ab
All live by rapine. The-guest *is* not safe from
hospite,† non socer à genero: gratia
his-host, not father-in-law from son-in-law: the-affection
fratrum quoque est rara. Vir imminet
of-brothers too is rare. The-husband broods-on
exitio conjugis, illa marīti: terribiles
the-destruction of-*his*-spouse, she *on that* of-*her*-husband: direful
novercæ miscent lurida aconīta: filius inquīrit
step-mothers mingle lurid poisons: the-son inquires
in patrios annos ante diem. Pietas jacet
into his-father's years before *his-appointed*-day. Piety lies
victa: et virgo Astræa,‡ ultima cœlestûm,
vanquished: and the-virgin Astræa, last of-the-celestials,
relīquit terras madentes cæde.
hath-forsaken the-earth reeking with-slaughter.

---

* The omnipotence of gold, as a weapon of war, is equally illustrated in ancient and modern history, though the principle of bribery is not now so openly recognized as in the response of the Oracle to Philip of Macedon —

'Αργυρέαις λόγχαισι μάχου, καὶ πάντα κρατήσεις.

† The Latin word *hospes* is applied equally to the party who hospitably entertains, and to the party who is thus entertained: but our term "hospitality" is usually confined to an active sense, and we have no word of so general a meaning, as to comprehend these different relations.

‡ Astræa was the goddess of *justice*, fabled to have lived on earth during the golden age. Disgusted with the crimes of succeeding ages, and despairing of the reformation of mankind, she at length quitted earth for a more congenial abode, and obtained a place among the constellations of the Zodiac, under the name of *Virgo*.

V.

Neve arduus æther foret securior terris,
Ac-lest exalted æther might-be more-secure than-earth,
ferunt Gigantas affectâsse cœleste regnum,
they-record *that* the-Giants aspired-to the-celestial kingdom,
struxisse-que montes congestos ad alta sidera.*
and-built-up mountains heaped-together to the-lofty stars.
Tum omnipotens pater perfrēgit Olympum
Then the-omnipotent father broke-through Olympus
misso fulmine, excussit-que Ossam Pelio
with-hurled thunderbolt, and-shook-off Ossa from-Pelion
subjecto. Cùm dira corpora jacērent
by-them-placed-under *it*. When *their* dread bodies lay
obruta suâ mole, ferunt terram, per-
overwhelmed by-their-own mass, they-tell *that* the-earth, over-
fūsam multo sanguine natōrum, immaduisse,
sprinkled with-much blood of-*her*-children, grew-moist,
animâsse-que calidum cruōrem: et ne nulla
and-animated the-warm gore: and lest no
monumenta feræ stirpis manērent, vertisse
monuments of-the-savage stock should-remain, converted *it*
in faciem hominum. Sed et illa propāgo fuit
into the-form of-men. But also that progeny was
contemptrix Superûm, avidissima-que sævæ
a-scorner of-the-Superior *powers*, and-most-greedy of-cruel

---

* This fable of the giants is generally interpreted as referring to the fall of Satan and the other rebellious angels; but it may perhaps be more consistently explained by a perversion of the history of the building of Babel, as related in the Scriptures.

cædis, et violenta. Scires natos
slaughter, and violent. You-would-know *they were* sprung

sanguine.
blood.

VI.

Quæ ut Saturnius pater vidit sum
Which when the-Saturnian father saw from-*his*-hi

arce, ingemit; et referens fœda convivia
citadel, he-groans; and recollecting the-foul banquets of-the

caoniæ mensæ, nondum vulgāta, facto rece
caonian table, not-as-yet divulged, the-fact *being*-re

concipit animo ingentes iras, et dignas Jo
he-conceives in-*his*-soul enormous anger, and worthy-of J

vocat-que concilium. Nulla mora tenet vocā
and-calls a-council. No delay detains *those*-c

Est sublīmis via, manifesta serēno cœlo; h
There-is a-sublime way, conspicuous in-the-serene sky; i

nomen 'Lactea:' notabilis ipso cand
the-name 'Milky:' remarkable from-its-very white

Hâc est iter Superis ad t
By-this is the-road for-the-Superior-*powers* to the-

magni Tonantis, regālem-que domum. A
of-the-great Thunderer, and-*his*-regal dome. The-

nobilium Deōrum* celebrantur apertis va
of-the-noble Gods are-set-forth with-open folding-

dextrâ lævâ-que: plebs habitant div
on-the-right *hand* and-the-left: the-commonalty dwell di

---

* The Romans divided their Deities into two orders,—*Dii jōrum gentium*, the superior gods, who are here styled *nobiles* - Jupiter, Juno, Minerva; — and *Dii minōrum gentium*, or *plebs*, were worshipped with inferior honors, as Hercules, Castor and P and most gods presiding over particular departments of human cerns.

locis. A-fronte potentes clarī-que cœli-
in-*their*-places. In-front the-powerful and-illustrious tenants-of-the-

colæ posuêre suos penātes. Hic est locus quem,
sky have-placed their habitations. This is the-place which,

si audacia detur verbis, haud-timeam dix-
if boldness be-granted to-*my*-words, I-should-not-fear to-have-

isse palatia* magni Cœli. Ergo ubi
pronounced the-palace of-great Heaven. Therefore when

Superi sedêre marmoreo recessu,
the-superior-*powers* had-sat-down in-the-marble recess,

ipse celsior loco, innixus-que† eburno sceptro,
He-himself higher in-place, and-leaning on-*his*-ivory sceptre,

concussit ter-que quater-que terrificam cæsariem,
shook both-thrice and-four-times *his* awful hair,

cum quâ movit terram, mare, sidera. Inde
with which he-moved land, ocean, stars. After-this

solvit indignantia ora talibus modis: Ego
he-opens *his*-indignant lips in-such tones *as these:* I

fui non magis anxius pro regno mundi
was not more anxious for the-kingdom of-the-world

illâ tempestāte, quâ quisque Anguipedum
in that season, in-which each of-the-dragon-footed *Giants*

---

* *Palatium,* or Palatine, was the name of the hill whereon Rome was originally founded—and was the site of the palace of the Cæsars, in the times of the Roman empire. Hence, *palatia* came to signify *the court,* in which sense it is here used: and the poet begs indulgence for the liberty taken in transferring names of human invention to the abodes of celestial Deities.

† The deponent has commonly a *perfect* signification, and might here be rendered "having leant;" but the Latin perfect is frequently employed when the effect of the action still continues, whereas the English form would imply that the effect was not still remaining.

parābat injicere centum brachia captīvo cœlo.
prepared to-cast a-hundred arms on-the-captive sky.

Nam, quanquam hostis erat ferus, tamen illud
For, although the-enemy was savage, yet that

bellum pendēbat ab uno corpore, et ex
war depended on one body, and *sprung* from

unâ origine. Nunc mortāle genus perdendum
one origin. Now the-mortal race *is* to-be-destroyed

mihi, quà Nereus circumtonat totum orbem.
by-me, where Nereus thunders-around the-whole globe.

Juro per flumina infera, labentia sub terras
I-swear by the-rivers beneath, gliding under the-earth

Stygio* luco! Cuncta tentāta priùs:
in-the-Stygian grove! All-*things* *have-been*-tried first:

sed immedicabile vulnus recidendum ense, ne
but an-incurable sore *is* to-be-cut-off by-the-sword, lest

sincēra pars trahātur. Sunt mihi Se-
the-sound part be-drawn *with it*. There-are to-me Demi-

midei, sunt Nymphæ, rustica numina, Faunī-que,
gods, there-are Nymphs, rustic deities, and-Fauns,

Satyrī-que, Sylvānī-que monticolæ: quos quoniam
and-Satyrs, and-Sylvans dwelling-on-mountains: whom since

nondum dignāmur honōre cœli, certè
not-as-yet we-think-worthy of-the-honor of-the-sky, surely

sinamus habitāre terras quas dedimus. An-
we-may-permit to-inhabit the-earth which we-have-given. Do-

creditis, Superi, illos fore satis tutos,
ye-believe, O-Superior-*powers*, that-they will-be sufficiently safe,

cum Lycāon notus feritāte, struxerit insidias
when Lycaon noted for-ferocity, has-laid snares

* *Styx* was a river of Orcus, the place of departed souls, which the ancients conceived to be situate beneath the earth. An oath of attestation to this infernal river was irrevocable even with the Olympian king.

mihi, qui habeo-que rego-que fulmen, qui
for-me, who both-possess and-rule the-lightning, who *rule over*
vos?—Omnes confremuēre, deposcunt-que ar-
ye? — All murmured-assent, and-demand with-
dentibus studiis ausum talia. Sic cùm
ardent zeal *him who* dared such *things*. Thus when
impia manus sævit extinguere Romānum nomen
an-impious band raged to-extinguish the-Roman name
Cæsareo sanguine, humānum genus attonitum-est
by-Cæsar's blood, the human race was-astonished
subito terrōre tantæ ruīnæ, totus-que orbis
by-sudden terror of-so-great a-fall, and-the-whole globe
perhorruit. Nec fuit pietas tuōrum, Au-
shuddered-throughout. Nor was the-piety of-thy *subjects*, O-Au-
guste! minùs grata tibi, quam illa Jovi. Qui
gustus! less grateful to-thee, than that to-Jove. Who
postquam compressit murmur voce manū-que,
after he-had-checked the-noise with-voice and-hand,
cuncti tenuēre silentia. Ut clamor, pressus
all kept silence. When the-shout, repressed
gravitāte regentis, substitit, Jupiter rumpit
by-the-authority of-the-ruling *god*, was-stilled, Jupiter breaks
silentia iterùm hoc sermōne: ille quidem, (di-
silence again with-this discourse: he indeed, (dis-
mittite curam), solvit pœnas: tamen do-
miss *your* care), has-paid the-penalty: nevertheless I-will-in-
cēbo quod admissum, quæ sit vindicta.
form *you* what *was the-crime*-committed, what is the-vengeance.
Infamia temporis contigerat nostras aures, quam
An-evil-report of-the-time had-touched our ears, which
cupiens falsam, delābor summo Olympo,
desiring *to be* false, I-glide-down from-supreme Olympus,
et Deus lustro terras sub humānâ imagine.
and a-God *I-survey* the-earth under a-human likeness.

Longa est mora enumerāre quantum noxæ
Long is the-delay to-enumerate how-much of-mischief
repertum-sit ubīque; infamia ipsa fuit minor
was-found every-where; the-evil-report itself was less
vero. Transîeram Mænala horrenda latebris
than-the-truth. I-had-past Mænalus to-be-dreaded for-dens
ferārum, et pinēta gelidi Lycēi cum Cyl-
of-wild-beasts, and the-pine-groves of-icy Lyceus with Cyl-
lēno.* Hinc ingredior sedes et inhospita tecta
lenus. Hence I-enter the-seats and inhospitable abodes
Arcados tyranni, cùm sera crepuscula tra-
of-the-Arcadian tyrant, when the-late twilight was-
herent noctem. Dedi signa Deum venisse;
drawing-on the-night. I-gave signs that-a-God had-come;
vulgus-que cœperat precāri. Primò Lycāon
and-the-crowd had-begun to-pray. At-first Lycaon
irrīdet pia vota. Mòx ait, Experiar,
derides *their*-pious vows. Presently he-says, I-will-try,
aperto discrimine, hic sit deus an mortālis;
by-an-open criterion, *whether* this be a-god or a-mortal;
nec erit dubitabile verum. Parat perdere
nor shall-it-be a-doubtful truth. He-prepares to-destroy
me nocte, gravem somno, morte nec-opīnâ.
me in-the-night, heavy with-sleep, by-death unthought-of.

---

* Mænalus, Cyllenus, and Lycæus, were all mountains on the confines of Arcadia—a midland district of Peloponnesus.

The names *Lycæus*, and *Lycaon*, are both referable to the same origin, λυκος, *a wolf*, and the savage nature of this animal might represent the qualities of either. The mountain was probably named from the king of the country; but it is now difficult to determine, whether the fabled transformation arose from the name of the man or of the brute. The same doubt might be expressed respecting the origin of all the metamorphoses recorded by ancient fabulists.

Hæc experientia veri placet illi. Nec con-
This trial of-the-truth is-pleasing to-him. Nor con-

tentus eo, resolvit mucrōne jugulum unīus
tent with-that, he-cuts with-sword the-throat of-one

obsidis missi Molossâ gente: atque ita semi-
hostage sent from-the-Molossian nation: and thus the-half-

neces artus partim mollit ferventibus aquis,
dead limbs partly he-softens in-boiling water,

partim torruit igni subjecto. Quos, simul
partly he-roasted with-fire placed-under. Which, as-soon-as

imposuit mensis, everti tecta in pe-
he-placed on-the-tables, I-overturned the-roof on *his*-household-

nātes dignos domino, vindice flammâ. Ille,
gods worthy-of *their*-master, with-vengeful flame. He,

territus fugit, nactus-que silentia ruris,
terrified flies, and-having-gained the-silence of-the-country,

exululat, conātur-que frustrà loqui: os
howls-out, and-endeavours in-vain to-speak: *his*-countenance

colligit rabiem ab ipso, vertitur-que in
collects rage from himself, and-he-is-turned against

pecudes cupidine solitæ cædis; et nunc quoque
the-cattle by-desire of-wonted slaughter; and now also

gaudet sanguine. Vestes abeunt in villos,
he-rejoices in-blood. *His*-garments pass-away into hairs,

lacerti in crura. Fit lupus, et servat vestigia
his-arms into legs. He-becomes a-wolf, and preserves the-traces

veteris formæ. Est eadem canities, eadem
of-*his*-ancient form. There-is the-same greyness, the-same

violentia vultu, oculi lucent idem,
violence in-*his*-countenance, *his*-eyes glare the-same,

eadem imāgo feritātis.
there is the-same appearance of-ferocity.

VII.

Una domus occidit; sed non una domus
One house hath fallen; but not one house

fuit digna perīre: quà terra patet, fera
alone was worthy to-perish: wherever earth lies-open, fierce

Erinnys regnat. Putes jurâsse in facinus:
Erinnys reigns. You-would-think *men* had-sworn to crime:

omnes dent ociùs, pœnas quas meruêre
let- all -pay quickly, the penalties which they-have-merited

pati! sic stat sententia. Pars probant
to-suffer! thus stands the-sentence. Part *of the gods* approve

dicta Jovis voce, adjiciunt-que stimulos
the-decrees of-Jove with-*their*-voice, and-add spurs

frementi; alii implent partes assensibus.
to-*him*-raging: others fulfil *their*-parts with-plaudits.

Tamen jactūra humāni generis est dolōri om-
Nevertheless the-wreck of-the-human race is a-grief to-

nibus: et rogant quæ sit-futūra forma terræ
all: and they-ask what will-be the-form of-the-earth

orbæ mortalibus? quis sit-latūrus thura in
bereaved of-mortals? who will-offer* frankincense on

aras? Paret-ne tradere gentes popu-
their-altars? Whether-he-prepares to-deliver the-nations to-be-

landas feris? Rex Superûm vetat
depopulated by-wild-beasts? The-king of-the-Superior *powers* forbids

quærentes talia trepidāre; enim cætera
them-seeking such *things* to-tremble; for *that*-the-rest

fore curæ illi: Promittit-que sobolem
would-be *a subject* for-care to-him: And-he-promises a-race

---

* The future tense in Latin has no proper form of the subjunctive mood, but its place is fully supplied by this combination of the present subjunctive with the future participle.

dissimilem priōri populo mirâ origine.
dissimilar to-the-former people from-a-wonderful origin.

Jam-que erat sparsūrus fulmina in
And-now he-was about-to-scatter *his*-thunderbolts upon

totas terras. Sed timuit, ne fortè sacer
the-whole earth. But he-feared, lest by-chance the-sacred

æther conciperet flammas ab tot ignibus,
æther should-catch flames from so-many fires,

longus-que axis* ardesceret. Quoque
and-the-long * axis *of the world* should-kindle. Likewise

reminiscitur esse in fatis, tempus affore,
he-remembers *it* to-be in the-fates, *that* a-time would-come,

quo mare, quo tellus, regia-que cœli
in-which the-sea, in-which the-earth, and-the-palace of-the-sky

correpta, ardeat; et operōsa moles
caught *by-flames*, should burn; and the-well-wrought mass

mundi labōret. Tela fabricāta manibus
of-the-world should-suffer. The-weapons forged by-the-hands

Cyclōpum reponuntur. Diversa pœna placet:
of-the-Cyclops are-replaced. A-different punishment pleases *Jove:*

perdere mortāle genus sub undis, et dimittere
to-destroy the-mortal race under waters, and to-send-down

nimbos ex omni cœlo. Protinus claudit Aqui-
rains from all the-sky. Immediately he-encloses the-

lōnem in Æoliis antris,† et quæcunque flamina
Northwind in Æolian caves, and whatsoever blasts

---

* *Axis* is often used to designate the firmament, which was supposed of old to revolve about the earth, and thus produce the apparent motion of all the heavenly bodies. This notion may seem still to be preserved in some astronomical terms, as "polar star," though we know that such appearance is caused only by the diurnal revolution of the earth round its own axis.

† For a full account of the jurisdiction of Æolus, king of the winds, see the first Book of Virgil's Æneid.

fugant inductas nubes: emittit-que Notum.
dispel over-cast clouds: and-he-sends-forth the-Southwind.

Notus evolat madidis alis, tectus terri-
The-Southwind flies-forth on-moist wings, being-covered *as-to his*-

bilem vultum piceâ caligine. Barba gravis
terrible aspect with-pitchy darkness. *His*-beard *is* weighty

nimbis; unda fluit canis capillis; nebulæ
with-rains; water flows from-*his*-hoary locks; mists

sedent fronte; pennæ-que sinus-que
sit upon-*his*-forehead; and *his*-feathers and-folded-vestments

rorant. Ut-que pressit pendentia nubila
drop-dew. And-as he-pressed the-hanging clouds

latâ manu, fragor fit: hinc densi nimbi
with-*his*-broad hand, a-crash is-made: hence heavy showers

funduntur ab æthere. Iris, nuncia Junōnis,
are-poured from æther. Iris, the-messenger of-Juno,

indūta varios colōres, concipit aquas, adfert-que
arrayed-in various colors, collects waters, and-brings

alimenta nubibus. Segetes sternuntur, et vota
supplies to-the-clouds. The-crops are-laid-low, and the-hopes

colōni jacent deplorāta: irritus-que labor
of-the-husbandman sink lamented: and-the-ineffectual labor

longi anni perit. Nec ira Jovis contenta
of-the-long year perishes. Nor *was* the-anger of-Jove content

suo cœlo: sed cœruleus frater juvat illum
with-his-own sky: but *his*-azure brother helps him

auxiliaribus undis. Hic convocat amnes, qui
with-assistant waters. He calls-together the-rivers, who

postquam intravêre tecta sui tyranni, ait—Non-
after they-entered the-roof of-their king, he-says—It-is

est utendum longo hortamine nunc: effundite
not *for us* to-use a-long exhortation now: pour-out

vestras vires : sic est opus. Aperīte domos, ac,
your forces: thus there-is need. Open *your*-abodes, and,
mole remōtâ, immittite totas habēnas
the *obstructing* mass being-removed, throw the-whole reins
vestris fluminibus. Jusserat. Hi redeunt, ac
to-your ...ents. He-had-commanded. These return, and
rel... ...a fontibus, et volvuntur defrænāto
let-loose mouths to-*their*-fountains, and are rolled with-unbridled
cursu in æquora. Ipse percussit terram suo
...se into the-seas. He-himself struck the-earth with-his-own
...ti : at illa intremuit, patefēcit-que sinus
...t: but it inwardly-trembled, and-laid-open the-bosom
aquārum motu. Expatiāta flumina ruunt
of-*its*-waters with-the-shock. The-wide-spread currents rush
per apertos campos; rapiunt-que simul arbusta
through the-open plains; and-snatch-*away* at-once groves
cum satis, pecudes-que, viros-que, tecta-que,
together-with sown-*corn*, and-flocks, and-men, and-dwellings,
penetralia-que cum suis sacris. Si qua domus
and-sanctuaries with their sacred *things*. If any house
mansit, indejecta-que potuit resistere tanto
remained, and-undemolished was-able to-stand-against so-great
malo, tamen altior unda tegit culmen hujus,
an-evil, nevertheless a-loftier wave covers the-top of-this,
turres-que pressæ labant sub gurgite. Jam-
and-*its*-towers pressed *down* totter under the-eddy. And
que mare et tellus habēbant nullum discrīmen.
now the-sea and land had no distinction.
Omnia erant pontus. Quoque litora deerant
All *things* were ocean. Even shores were-wanting
ponto. Hic occupat collem: alter sedet
to-*this*-ocean. This *man* occupies a-hill: another sits

aduncâ cymbâ, et illic ducit remos ubi
in-a-hollowed boat, and thither he-draws oars where

nuper arârat. Ille navigat supra segetes,
lately he-had-ploughed. That *man* sails above corn-crops;

aut culmina mersæ villæ; hic deprêndit piscem
or the-roofs of-a-sunken villa; this cat[illegible] a-fish

in summâ ulmo. Anchora figitur [illegible]ridi
on the-loftiest elm. An-anchor is-fixed in a-verdant

prato (si fors tulit): aut curvæ carīnæ
meadow (if chance has-borne *it*): or curved [illegible]

terunt vinēta subjecta. Et quà [illegible]
grate-upon vineyards placed-under *them*. And where ere-[illegible]

graciles capellæ carpsêre gramen, ibì nunc de-
slender goats nibbled grass, there now mis-

formes phocæ ponunt sua corpora. Nereïdes
shapen sea-calves place their bodies. The-Nereids

mirantur lucos, urbes-que, domos-que sub undâ;
admire groves, and-cities, and-houses under the-water;

delphīnes-que tenent sylvas, et incursant altis
and-dolphins possess woods, and course-over high

ramis, pulsant-que agitāta robora. Lupus nat
boughs, and-beat the-shaken oaks. The-wolf swims

inter oves; unda vehit fulvos leōnes, unda
among the-sheep; the-wave carries tawny lions, the-wave

vehit tigres. Nec vires fulminis prosunt apro,
carries tigers. Nor the-powers of-*his*-tusk avail the-boar,

nec velocia crura cervo ablāto. Vaga-que
nor *his* swift legs the-stag carried-away. And-the-wandering

volucris, lassātis alis, decidit in mare, terris
bird, with-wearied wings, falls into the-sea, lands

quæsītis diù ubi detur sidere.
having-been-sought a-long-time where it-might-be-granted *it* to-settle.

Immensa licentia ponti obruerat tu-
The-unbounded encroachment of-the-ocean had-overwhelmed the-

mulos, novī-que fluctus pulsābant montāna
hillocks, and-new waves were-beating the-mountain

cacumina. Maxima pars rapitur
tops. The-greatest part *of-mankind* is-snatched-*away*

undâ: illos quibus unda pepercit, longa
by-the-wave; those whom the-water has-spared, long

jejunia domant inopi victu. Phocis, ferax terra,
fasts subdue by-scanty food. Phocis, a-fertile land,

dum fuit terra, separat Aonios ab Ætōlis * arvis:
while it-was land, separates the-Bæotian from the-Ætolian fields:

sed in illo tempore pars maris, et latus
but in that time *it was* part of-the-sea, and a-broad

campus subitārum aquārum. Arduus mons
plain of-sudden waters. A-lofty mountain

ibi, Parnassus nomine, petit astra duōbus
there, Parnassus by-name, seeks the-stars with-two

verticibus, superat-que nubes cacumine. Ubi
peaks, and-surmounts the-clouds with-*its*-top. When

Deucalion, vectus parvâ rate cum consorte tori
Deucalion, carried on-a-small raft with the-partner of-*his*-bed

adhæsit hic (nam æquor texerat cætera), adōrant
stuck here (for the-sea had-covered the rest), they-adore

Corycidas Nymphas et numina montis, fatidi-
the-Corycian Nymphs and the-deities of-the-mountain, and-the-

cam-que Themin, quæ tunc tenēbat orâcla.
fate-pronouncing Themis, who then held oracles.

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* The common reading is *Actæis*, the adjectival form of Acte, which was the early name of Attica: but the country of Phocis was not between Bœotia and Attica, but between Bœotia and Ætolia.

Fuit non quisquam vir melior illo, nec amant
There-was not any man better than-he, nor more-lo
æqui; aut ulla metuentior deōrum il
of-equity; or any *woman* more-fearing of-the-gods than-
Ut Jupiter videt orbem stagnāre liqui
When Jupiter sees the-world to-stagnate with-li
paludibus, et unum superesse de tot mi
pools, and one-*man-alone* to-survive from so-many, tl
bus modo, et videt unam superesse
sands just-now *living*, and sees one-*woman-alone* survive
tot millibus modò; ambos innocuos, aml
so-many thousands just now; both innocent, l
cultōres Numinis; disjēcit nubila, nimbis-
worshippers of-the-Deity; he-dissipated the-clouds, and-the-sho
remōtis Aquilōne, ostendit et ter
being-removed by-the-North-wind, he-shewed both the-l
cœlo, et æthera terris. Nec ira ma
to-the-sky, and æther to-the-lands. Nor the-anger of-the
manet. Rector-que pelagi mulcet aqu
remains. And-the-Ruler of-the-ocean soothes the-wa
tricuspide telo posito, vocat-que cærule
his three-pointed weapon being-laid-*aside*, and-he-calls cæru
Tritōna extantem supra profundum, atque tect
Triton standing-up above the-deep, and cov
humeros innāto murice; jubet-que
as-to-his-shoulders with-native purple; and-he-orders *him*
spirāre sonāci conchæ, jam-que revoc
breathe-in to-*his*-sounding shell, and-now to-r
fluctus et flumina, signo dato. Cava tort
the-waves and the-floods, a-sign being-given. The-hollow wrea
buccina, quæ crescit ab imo turbine in lat
bugle-horn, which increases from the-lowest twist into a-br

sumitur illi: buccĭna, quæ, ubi concēpit
circle, is-taken by-him: the bugle, which, when it-has-collected
aëra in medio ponto, implet voce litora
air in the-mid ocean, fills with-*its*-voice the-shores
jacentia sub utrōque* Phœbo. Tum quoque ut
lying under either Sun. Then also when
contigit ora dei rorantia madidâ barbâ,
it-touched the-lips of-the-god dropping-dew from-*his*-moist beard,
et inflāta cecinit jussos receptus, audīta-est
and being-blown sounded the-commanded retreats, it-was-heard
omnibus undis tellūris et æquoris: et quibus
by-all the-waters of-earth and sea: and by-whatever
undis audīta est†, omnes coërcuit. Jam mare
waters it-was-heard, all-*these* it-restrained. Now the-sea
habet littus: alveus capit plenos amnes: flu-
has a-shore: a-channel contains the-full rivers: the-
mina subsīdunt: colles videntur exīre: hu-
floods subside: the-hills are-seen to-come-forth: the-
mus surgit: loca crescunt, undis decrescentibus.
ground rises: *dry*-places encrease, the-waters decreasing.
Post-que longam diem sylvæ ostendunt cacumina
And-after a-long day the-woods shew *their*-tops
nudāta, tenent-que limum relictum in fronde.
naked, and-retain the-slime left in *their*-foliage.
Orbis redditus-erat; quem postquam Deucalion
The-globe had been restored; which after Deucalion

* Meaning both the eastern and western regions of the world, as if Phœbus sustained two different characters at sunrise and sunset.

† More regularly—*omnes undas quibus audīta est*. This mode of construction, accommodating the case of the substantive to that of the relative, is less common in Latin prose than in Greek; but the form is recognized by both languages in metrical composition.

vidit inānem, et desolātas terras agere alta
saw *to be* empty, and desolated lands to-keep deep

silentia, affātur Pyrrham ita, obortis lachrymis:
silence, he-addresses Pyrrha thus, with-starting tears:

O soror! O conjux! O fœmina sola superstes!
O sister! O spouse! O woman sole survivor!

quam commūne genus et patruēlis orīgo,* et deinde
whom a-common race and kindred origin, and then

torus, junxit mihi; nunc pericula ipsa
the-*marriage*-bed, hath-joined to-me; *whom* now perils themselves

jungunt! Nos duo sumus turba terrārum,
join *to me!* We two are the-*whole*-crowd of-*all*-lands,

quascunque occāsus et ortus vident. Pontus
whatever the-setting and rising *of the sun* see. Ocean

possēdit cætera. Nunc quoque fiducia
hath-taken-possession-of the-remainder. Now also confidence

nostræ vitæ est non adhuc satis certa: etiam-
of-our life is not as-yet sufficiently certain: even-

num nubila terrent mentem. Miseranda: quid
now the-clouds terrify *my*-mind. *O-thou*-to-be-pitied! what

animi foret tibi nunc, si fuisses
portion of-courage would-be to-thee now, if thou-hadst-been

erepta fatis sine me? sola, quo modo
snatched from-the-fates without me? alone, in-what manner

posses ferre timōrem? quo consolante
couldst-thou bear *thy*-fear? who consoling *thee* *couldst*

dolōres? Namque ego, (crede mihi) si modò
thou bear thy-griefs? For I, (believe-me) if only

---

* Deucalion was the son of Prometheus, and Pyrrha the daughter of Epimetheus and thus the surviving pair stood in the relation of cousin-german—Prometheus and Epimetheus, being both sons of Iapetus. The fathers appear to have personified respectively the abstract qualities of *forethought* and *afterthought*.

pontus habēret te, sequerer te, conjux! et
the-ocean had thee, I-should-follow thee, *O*-spouse! and

pontus habēret* me quoque. O utinam possem
the-ocean would-have me likewise. O that I-were-able

reparāre populos paternis artibus, atque in-
to-repair population by-my-father's arts, and to-

fundere animas formātæ terræ! nunc mortāle
infuse souls into-moulded earth! now the-mortal

genus restat in nobis duōbus; sic visum-est
race rests in us two; thus it-hath-seemed

superis, manēmus-que exempla homi-
fit to-the-superior-*powers*, and we-remain *sole* models of human

num. Dixerat, et flebant. Placuit precāri
beings. He-had spoken, and they-wept. It-pleased *them* to-pray-to

cœleste numen; et quærere auxilium per sacras
the-celestial divinity; and to-seek aid by sacred

sortes. Est nulla mora: paritèr adeunt
destinies. There-is no delay: together they-go-to

Cephisidas undas, ut nondum liquidas,† sic jam
the-Cephisian waters, as not-yet clear, so now

secantes nota vada. Inde ubi irroravêre
cutting *their*-known bed. From-thence when they-had-sprinkled

liquōres, libātos, vestibus et capiti, flectunt
the-liquids, *first* tasted, on-*their*-vests and head, they-bend

---

* This passage exemplifies the various signs of the subjunctive and potential mood in English, though the same form is employed for all these modifications in the Latin language.

† This Latin term does not quite correspond to the common acceptation of our word "liquid." The epithet *liquidus* signifies not merely *fluid*, but *pure, clear, bright;* in which sense it is often applied to a cloudless sky, as well as to untroubled water.

Cephissus was a river of Phocis, on whose bank was a temple consecrated to Themis, the most ancient goddess worshipped by mortals, and consulted as an oracular authority.

vestigia ad delubra sacræ deæ; fastigia
their-footsteps to the-temples of-the-sacred goddess, *Themis*; the-tops
quorum squallēbant turpi musco, aræ-que
of-which were-defiled with-foul moss, and the-altars
stabant sine ignibus. Ut tetigêre gradus
were-standing without fires. When they-touched the-steps
templi, uterque procumbit pronus humi;
of-the-temple, each falls prone on the-ground;
pavens-que dedit oscula gelido saxo. Atque ita
and-trembling gave kisses to-the-icy stone. And thus
dixērunt: Themi! si numina victa justis preci-
they-said: O-Themis! if the-deities overcome by-just pray-
bus remollescunt, si ira deōrum flectitur, dic
ers relent, if the-anger of-the-gods is-turned, say
quâ arte damnum nostri generis sit reparabile;
by-what art the-loss of-our race be reparable,
et, mitissima, fer opem mersis rebus.
and, most-gentle, bear assistance to-*our*-sunken fortunes.
Dea mota-est; dedit-que sortem: Discedite
The-goddess was-moved; and-gave-out the-destiny: Depart
templo; et velāte caput; resolvite-que cinctas
from-the-temple; and veil the-head; and-unloose *your*-girded
vestes; jactāte-que ossa magni parentis post
vests; and cast the-bones of-*your*-great parent behind
tergum.— Obstupuêre diù: Pyrrha-que
the-back.— They-were-confounded a-long-time: and-Pyrrha
prior rumpit silentia voce: recūsat-que parēre
first breaks silence with-*her*-voice: and-refuses to-obey
jussis deæ: rogat-que pavīdo ore
the-commands of-the-goddess: and asks with-trembling mouth
det veniam sibi; pavet-que lædere
that she-would-give pardon to-her; and fears to-offend

maternas umbras, ossibus jactātis. In-
her-mother's* shades, *those* bones being-cast *behind her*. Mean-

terea repetunt se-cum verba datæ sortis,
while they-repeat with-themselves the-words of-the-given destiny,

obscūra cæcis latebris, volūtant-que inter se.
obscure in-dark concealment, and-revolve *them* between themselves.

Inde Promethīdes mulcet Epimethida
Then the-son-of-Prometheus soothes the-daughter-of-Epimetheus

placidis verbis, et ait: Aut solertia est fallax
with-gentle words, and says: Either subtilty is deceitful

nobis, aut oracula sunt pia, suadent-que nullum
to-us, or the-oracles are pious, and-advise no

nefas. Terra est magna parens: reor
unrighteousness. The-earth is *our*-great parent: I-suppose

lapides in corpore terræ dici ossa: jubē-
the-stones in the-body of-the-earth to-be-called bones: we-are-

mur jacere hos post terga. Quanquam Titania
ordered to-cast these behind *our* backs. Although Titanian-Pyrrha

est mota augurio conjugis, tamen spes
is moved by-the-interpretation of-*her*-spouse, nevertheless hope

est in dubio. Ambo adeo diffīdunt cœlestibus
is in doubt. Both so distrust the-heavenly

monitis! Sed quid nocēbit tentāre? — Descen-
instructions! But what will-it-hurt to-try? — They-

dunt, velant-que caput, recingunt-que tunicas;
descend, and-cover *their*-head, and-ungird *their*-tunics;

et mittunt jussos lapides post sua vestigia.
and throw the-ordered stones after their footsteps.

---

* These Latin *possessives* cannot always be clearly represented by an English adjective; but the possessive case of the substantive noun is exactly equivalent.

Saxa* (quis credat hoc, nisi vetustas sit
The-stones (who can-credit this, unless antiquity be

pro teste?) cœpêre ponere duritiem, suum-que
for a-witness?) began to-lay-*aside* *their*-hardness, and-their

rigōrem; mollīrī-que morâ, mollīta-que
stiffness; and-to-be-softened by-a-*little*-delay, and-being-softened

ducere formam. Mox, ubi crevērunt, mitior-
to-take form. Presently, when they-encreased, and-a-

que natūra contigit illis, ut quædam forma
gentler nature accrued to-them, as some form

hominis potest vidēri, sic non manifesta;† sed
of-man may be-seen, so *it is* not manifest; but

uti de marmore cœpta, non satìs exacta,
as from marble, begun, not sufficiently finished,

simillima-que rudibus signis. Tamen pars
and-most-like to-rough statues. Nevertheless the-part

ex illis quæ fuit humida aliquo succo, et
of them which was moist with-any juice, and

terrēna, est versa in usum corporis; quod est
earthy, is converted to the-use of-the-body; what is

solidum, nequit-que flecti, mutātur in ossa:
solid, and-cannot be-bent, is-changed into bones:

quod modò fuit vena, mansit sub eōdem
what just-now was vein, remained under the-same

nomine. In-que brevi spatio, munere Superûm,
name. And-in a-brief space, by-the-gift of-the-Superior-

* The Latin words *lapides* and *saxa* might be distinguished in translation as *stones* and *rocks*: but the repetition of the same word is here more perspicuous and forcible, and appears to be varied in the original, rather for the sake of the metre than the poetry.

† *Ut* followed by *sic* has sometimes the force of *quamvis* followed by *tamen*; here meaning, "although visible in *some* degree, yet not clearly developed." So likewise in page 31, (*line* 370.)

saxa missa manibus viri traxêre
powers, the-stones thrown by-the-hands of-the-man contracted

virīlem faciem, et fœmina reparāta-est fœmineo
a-manly appearance, and woman was-created-anew by-the-woman's

jactu. Inde sumus, durum genus, experiens-que
throwing. Thence are-we, a-hardy race, and-having-trial

labōrum; et damus documenta quâ origine
of-labors; and we-give proofs from-what origin

nati-simus.
we-were-born.

VIII.

Tellus peperit cætera animalia diversis formis
The-earth brought-forth the-other animals in-divers forms

suâ sponte: postquam vetus humor percaluit
by-her-own free-will: after-that the-old moisture grew-warm

ab igne solis: cœnum-que udæ-que palūdes
by the-fire of-the-sun: and-the-mire and-oozy marshes

intumuêre æstu: fœcunda-que semina rerum
swelled with-heat: and-the-fruitful seeds of-things

nutrīta vivāci solo, ceu in alvo matris,
nourished by-the-enlivening soil, as in the-womb of-a-mother,

crevērunt, cepêre-que aliquam faciem morando.
encreased, and-took some shape by-delaying.

Sic ubi septemfluus Nilus * deseruit madidos
Thus when seven-streaming Nile has-deserted the-moist

agros, et reddidit sua flumina antiquo alveo,
fields, and restored his floods to-*their*-ancient channel,

---

* It is well known that the annual inundations of the Nile, by leaving behind a large quantity of mud, when the river returns to its channel, produce extraordinary fertility in the adjacent country of Egypt.

recens-que limus exarsit æthereo sidere:
and-the-fresh slime has-heated from-the-æthereal *day*-star:
cultōres inveniunt plurima animalia versis
the-cultivators find very-many animals in-the-upturned
glebis; et in his quædam modò cœpta sub
clods; and amongst these some lately begun [illegible]
ipsum spatium nascendi; vident quædam in-
the-very stage of-being-born; they-see some in-
perfecta, trunca-que suis membris; et sæpe in
perfect, and-curtailed of-their *due*-limbs; and often in
eōdem corpore altera pars vivit, altera pars est
the-same body one part lives, another part is
rudis tellus. Quippe ubi humor-que calor-que
coarse earth. For when both-moisture and-heat
sumpsêre temperiem, concipiunt; et cuncta
have-assumed temperature, they-conceive; and all-things
oriuntur ab his duōbus. Cùm-que ignis sit
arise from these two. And-although fire is
pugnax aquæ, humidus vapor creat omnes res,
inimical to-water, moist vapor creates all things,
et discors concordia est apta fœtibus. Ergo
and discordant concord is fit for-births. Therefore
ubi tellus lutulenta recenti diluvio recanduit
when the-earth muddy from-the-recent deluge grew-warm-again
æthereis solibus, altō-que æstu, edidit in-
by-æthereal suns, and-lofty heat, it-brought-forth in-
numeras species; partim-que reddidit antīquas
numerable forms; and-partly restored the-ancient
figūras, partim creāvit nova monstra. Illa
figures, partly created new monsters. She
quidem nollet, sed tum genuit te
indeed might-be-unwilling, but then she-engendered thee

quoque, maxime Python! incognita-que serpens
also, O-greatest Python! and-an-unknown serpent
eras terror novis populis: tenēbas tantum
thou-wast a-terror to-the-new people: thou-didst-take-up so-much
spatii de monte. Deus arcitenens et nunquam
space of the-mountain. The-god holding-the-bow and never
usus talibus armis antè, nisi in damis*
having-used such arms before, unless for fallow-deer
fugacibus-que capreis, perdidit hunc, gravem
and-fleeting goats, destroyed this *monster*, oppressed
mille telis, pharetrâ penè exhaustâ,
with-a-thousand weapons, *his*-quiver almost being-exhausted,
venēno effūso per nigra vulnera.
venom being-poured-out through the-black wounds.
Ne-ve vetustas posset delēre famam operis,
And-lest antiquity might-be-able to-efface the-fame of-*this*-work,
instituit sacros ludos, celebri certamine,
he-instituted sacred games, with-celebrated contest,
dictos 'Pythia,' de nomine domitæ serpentis.†
called 'Pythian,' from the-name of-the-subdued serpent.
Quicunque juvenum vicerat his, manu,
Whosoever of-youths had-conquered in-these, by-hand,

---

* The preposition *in* with an ablative case is often employed to express our phrase "*in the case of*," without reference to any particular construction of other words in the sense.

† Of the four sacred contests so famous in ancient Greece, the *Pythian* games, whose origin is here assigned to Apollo, were the second in celebrity. This festival was held near Delphi every fifth year; and the various gymnastic exercises here ordained, were nearly the same as those prescribed in the *Olympic* games, which was the principal solemnity of this kind in all Greece.

pedibus-ve, rotâ-ve, capiēbat honorem
or-by-feet, or-by-*chariot*-wheel, received the-honor

esculeæ frondis. Laurus erat nondum: Phœbus-
of-a-beechen wreath. The-laurel was not-yet: and-

que cingēbat tempora, decentia longo crine, de
Phœbus girt *his*-temples, graceful with-long hair, from

quâlibet arbore.
any tree.

IX.

Daphne Peneïa primus amor Phœbi,
Daphne daughter-of-Peneus *was* the-first love of-Phœbus,

quem non ignāra fors, sed sæva ira Cupi-
which not unmeaning chance, but cruel wrath of-Cu-

dinis dedit. Delius, superbus serpente nuper
pid gave. The-Delian-*god*, proud-of the-serpent lately

victâ, viderat hunc flectentem cornua, nervo
vanquished, had-seen him bending *his*-horn-*bow*, the-string

adducto; dīxerat-que: Quid tibi cum
being-drawn; and-had-said: What *concern is there* to-thee with

fortibus armis, lascīve puer? ista gestamina decent
gallant arms, O-wanton boy? these bearings become

nostros humeros; qui possumus dare certa
our shoulders; who are-able to-give sure

vulnera feræ, dare hosti; qui modo
wounds to-the-wild-beast, to-give *them* to-an-enemy; who just-now

stravimus Pythōnem tumidum innumeris sa-
have-laid-low Python swoln with-innumerable ar-

gittis, prementem tot jugera pestifero ventre.
rows, pressing so-many acres with-*his*-destructive belly.

Esto tu contentus irritāre nescio quos* amōres
Be thou content to-excite I-know-not what loves

tuâ face: nec assere nostras laudes. Filius
with-thy torch: nor claim our praises. The-son

Veneris ait huic: Phœbe! tuus arcus figat
of-Venus says to-him: O-Phœbus! thy bow may-pierce

omnia, meus te; quantō-que cuncta animalia
all-*things*, mine thee; and-by-how-much all animals

cedunt tibi, tanto est tua gloria minor nostrâ.
yield to-thee, by-so-much is thy glory less than-ours.

Dixit, et aëre elīso percussis pennis,
He-said, and the-air being-struck-back by-*his*-shaken wings,

impiger constitit umbrōsâ arce Parnassi; promp-
eager he-stood on-the-shady pinnacle of-Parnassus; and-

sit-que duo tela diversōrum operum è sagitti-
drew-out two weapons of-different effects from *his*-arrow-

ferâ pharetrâ. Hoc fugat, illud facit amōrem.
bearing quiver. This repels, that produces love.

Quod facit est aurātum, et fulget acūtâ
That-which produces is golden, and glitters with-a-sharp

cuspide: quod fugat, est obtūsum, et habet
point: *that*-which repels, is blunt, and has

plumbum sub arundine. Deus fixit hoc in
lead upon its-shaft. The-god fixed the-latter in

Peneïde nymphâ: at læsit Apollineas medullas
the-Peneian nymph: but wounded Apollo's marrow

illo, per ossa trajecta. Protinus
with-the-former, through the-bones transpierced. Immediately

---

* *Nescio quos* — is commonly, as here, a contemptuous expression of indifference and carelessness; but it is sometimes used in the sense of the French *je ne sais quoi*, which mostly denotes an object too indefinite for precision of language.

alter amat: altera fugit nomen amantis, gaudens
the-one loves: the-other flies the-name of-a-lover, rejoicing

latebris sylvārum, exuviis-que captivārum
in-the-concealments of-the-woods, and-in-the-skins of-captive

ferārum, æmula-que innuptæ Phœbes. Vitta
wild-beasts, and-vying-with unwedded Diana. A-fillet

coercēbat capillos positos sine lege. Multi
confined *her*-locks placed without order. Many

petiêre illam: illa, aversāta petentes, im-
sought her: she, having-turned-from *those*-seeking *her*, im-

patiens, expers-que viri, lustrat
patient, and-without-knowledge of-man, roams-through

avia nemorum. Nec curat quid Hymen,
the-bye-paths of-the-groves. Nor does-she-care what Hymen,

quid amor, quid connubia sint. Sæpe pater
what love, what nuptials be. Often *her* father

dixit: Filia, debes generum mihi; sæpe pater
said: Daughter, thou-owest a-son-in-law to-me; often *her* father

dixit: Nata, debes nepōtes mihi. Illa, exōsa
said: Child, thou-owest descendants to-me. She, hating

jugāles tædas velut crimen, suffunditur pulchra
the-bridal torches as a-crime, is-suffused *as to her*-beautiful

ora verecundo rubōre, hærens-que in cervīce
features with-a-modest blush, and-clinging on the-neck

patris blandis lacertis, dixit — Carissime
of-*her*-father with-fond arms, said — *O*-dearest

genitor! da mihi frui perpetuâ virginitāte: pater
parent! grant to-me to-enjoy perpetual virginity: the-father

Diānæ dedit hoc antè. Ille quidem obse-
of-Diana granted this *to her* before. He indeed com-

quitur: sed iste decor vetat te esse quod
plies: but that beauty forbids thee, *Daphne*, to-be what

optas; tua-que forma repugnat tuo voto.
thou-wishest; and-thy form opposes thy prayer.

Phœbus amat, cupit-que connubia Daphnis
Phœbus loves, and-desires the-nuptials of-Daphne

visæ. Quæ-que cupit, sperat: sua-que oracula
once seen. And-what he-desires, he-hopes: and-his-own oracles

fàllunt illum. Ut-que leves stipulæ adolentur,
deceive him. And-as light straws are-burnt,

aristis demptis, ut sepes ardent fa-
the-ears-of-corn being-taken-away, as hedges kindle with-

cibus quas forte viātor vel admōvit nimis,
the-torches which by-chance the-traveller either has-moved too-near,

vel relīquit jam sub luce, — sic Deus abiit
or has-left now about *day*-light,—thus the-God passed

in flammas, sic uritur toto pectore, et
into flames, thus he-is-burnt in-*his*-whole breast, and

nutrit sterilem amōrem sperando. Spectat inor-
nourishes fruitless love by-hoping. He-beholds *her*-un-

nātos capillos pendēre collo, et ait—Quid
adorned locks to-hang on-*her*-neck, and says—What *would*

si comantur? Videt oculos, similes
they be if they-were-braided! He-sees *her*-eyes, like

sideribus, micantes igne. Videt oscula, quæ
stars, sparkling with-fire. He-sees *her*-lips, which

est non satìs vidisse. Laudat digitos-que,
it-is not sufficient *merely* to-have-seen. He-praises both-*her*-fingers,

manus-que, brachia-que, et lacertos* nudos plus
and-hands, and-arms, and legs naked more

---

* *Lacertus* is commonly applied to the part of the *arm*, between the elbow and wrist, but sometimes, as in this instance, it is used to designate the correspondent part of the *leg*.

mediâ parte. Si qua latent, putat
than from-the-mid part. If any *beauties* lie-hid, he-fancies

meliōra. Illa fugit ocior levi aurâ:
them still better. She flies swifter than-light air:

neque resistit ad hæc verba revocantis:
nor stops at these words of-*him*-recalling *her*:

Nympha Penei, precor, mane! Sequor non
O-Nymph of-Peneus, I-pray-*thee*, remain! I-follow not *as*

hostis; Nympha mane! Sic agna lupum,
an-enemy; *O*-Nymph remain! Thus the-lamb *flees-from* the-wolf,

sic cerva leōnem, sic columbæ trepidante pennâ
thus the-hind the-lion, thus the-doves on-trembling wing

fugiunt aquilam; quæque suos hostes. Amor
flee-from the-eagle; each *from* their-own enemies. Love

est mihi causa sequendi. Miserum me!
is to-me the-cause of-following. Miserable me! *I dread*

ne cadas prona, sentes-ve secent crura indigna
lest thou-fall headlong, or-brambles cut *thy*-legs unworthy

lædi, et sim causa dolōris tibi! Loca quà
to-be-hurt, and I-be a-cause of-pain to-thee! The-places where

properas sunt aspera. Curre, oro, modera-
thou-hastenest are rugged. Run, I-beseech *thee*, more-mo-

tiùs: inhibē-que fugam; ipse insequar mo-
derately: and-hold-in *thy*-flight; I-myself will-follow more-

deratiùs. Tamen inquīre cui placeas: Ego sum
moderately. Yet enquire whom thou-pleasest: I am

non incola montis, non pastor: horridus
not an-inhabitant of-the-mountain, not a-shepherd: ragged

observo non hìc armenta greges-ve. Nescis,
I-watch not here herds or-flocks. Thou-knowest-not,

temeraria! nescis quem fugias, ideò-que
rash-*girl!* thou-knowest-not whom thou-fliest, and-therefore

fugis. Delphica tellus et Claros et Tene-
dost-thou-fly. The-Delphic ground and Claros and Tene-

dos, Pataræa-que* regia servit mihi. Jupiter
dos, and-the-Patarean palace pays-service to-me. Jupiter

est genitor. Per me patet quod-que erit,
is *my*-parent. Through me lies-open both-what will-be,

fuit-que, est-que: per me carmina concordant
and-was, and-is: through me verses harmonize

nervis. Nostra sagitta est quidem certa;
with-*musical*-strings. Our arrow is indeed sure;

tamen una certior nostrâ, quæ fecit
yet *there is* one more-sure than-ours, which hath-made

vulnera in vacuo pectore. Medīcina est
these wounds in *our*-vacant breast. Medicine is

meum inventum, per-que orbem dicor
my invention, and-through the-world I-am-called

Opifer; et potentia herbārum subjecta nobis.
Help-bearer; and the-power of-herbs *is* subjected to-us.

Hei mihi! quòd amor est medicabilis nullis
Woe to-me! that love is curable by-no

herbis; nec artes prosunt domino, quæ prosunt
herbs; nor the-arts avail *their*-master, which avail

omnibus! Peneïa, timido cursu, fugit
all *others!* The-Peneïan *maiden*, with-timid course, fled-from

locutūrum plura; relīquit-que imperfecta
him-about-to-speak more *things;* and-left the-unfinished

verba cum ipso. Tum quoque visa [est] decens.
words with himself. *Even*-then also she-seemed graceful.

Venti nudābant corpora; obvia-que flamina
The-winds exposed *her*-form; and-meeting gales

* *Delphi* was a town in Phocis, *Claros* in Ionia, *Patara* in Lycia, *Tenedos* an island in the Ægean sea; all famous for temples and oracles of Apollo.

vibrābant adversas vestes; et levis aura dabat
fluttered *her*-resisting vestments; and the-light air flung

retrò impexos capillos; forma-que aucta-est
back *her*-undressed locks; and-*her*-beauty was-enhanced

fugâ. Sed-enim juvenis Deus sustinet non
by-flight. But the-youthful God bears not

ultrà perdere blanditias; ut-que amor ipse
any-further to-lose *his*-blandishments; and-as love itself

movēbat, sequitur vestigia admisso passu.
moved *him*, he-follows *her*-footsteps with-quickened pace.

Ut cum Gallicus canis* vidit leporem in
As when the-Gallic dog has-seen a-hare in

vacuo arvo; et hic petit prædam, ille† salūtem
an-open field; and this seeks *his*-prey, that *her*-safety

pedibus. Alter similis inhæsūro,‡ jam, jamque
with-*swift*-feet. The-one as-if about-to-fasten, now, even-now

---

* The greyhound hence appears to have been originally bred in Gaul, as the attribute of following by sight indicates the species intended.

† When the demonstrative pronouns *hic* and *ille*, are used to distinguish two objects before mentioned in a sentence, *hic* generally refers to the latter, *ille* to the former, as in line 88. In this passage, however, this appropriation seems to be reversed; unless we suppose the reference to be made not to the order of verbal construction, but to "the order of the course" itself, which, however, is less satisfactory to grammar.

‡ *Similis inhæsuro*, "like one about to fasten," can scarcely be rendered literally in this place without harshness: the likening of one object adduced in illustration of another, to a *third* object which is undefined, would be so great an impropriety, that we can only understand the expression as equivalent to *quasi inhæsurus*.—See a similar passage in Virgil's Æneid xii. l. 754.

Hæret hians jam jamque tenet, *similisque tenenti*—

sperat tenēre, et extento rostro stringit ves-
hopes to-hold-*her*, and with-extended nose brushes the-

tigia: altera est in ambiguo an sit
footsteps *of the hare*: the-other is in doubt whether *she*-be

deprênsus, et eripitur ipsis morsibus, relin-
caught *already*, and escapes from-the-very bites, and-

quit-que ora tangentia. Sic est Deus
leaves-behind the-mouth *just* touching *her*. Thus is the-God

et Virgo: hic celer spe, illa timōre.
and *thus* the-Virgin: he swift by-hope, she by-fear.

Tamen qui insequitur, adjūtus pennis amōris,
Nevertheless *he*-who follows, assisted by-the-wings of-love,

est ocior, negat-que requiem, imminet-que
is the-quicker, and-denies rest, and-hangs-over

fugāci tergo, et afflat crinem sparsum cervicibus.
her-fleeting back, and breathes-on *her*-hair spread-over *her*-shoulders.

Illa expalluit, viribus absumptis, victa-que
She grew-pale, *her*-powers being-spent, and-vanquished

labōre citæ fugæ, spectans undas Peneïas,
by-the-toil of-swift flight, looking-upon the-waters of-Peneus,

inquit — Pater, fer opem, si flumina! habētis
she-says — O-father, bear help, if O-floods! ye-have

numen! Tellus, aut hisce, vel perde
divine-power! O-earth, either gape *to swallow me*, or destroy

mutando, istam figūram, quâ placui nimiùm,
by-changing, that form, by-which I-have-pleased too-much,

quæ facit ut lædar.* Prece vix
which causes that I-be-injured *for its sake*. *Her*-prayer scarcely

---

* The clauses are so strangely distributed in these two lines, that no satisfactory sense can be elicited, without some violence to the construction of the original. The passage is probably corrupt, either from transposition or interpolation.

finītâ, gravis torpor occupat artus: mollia
being-finished, a-heavy numbness seizes *her*-limbs: *her*-soft

præcordia cinguntur tenui libro: crines crescunt
breasts are-begirt with-slender bark: *her*-locks grow

in frondem, brachia in ramos: pes modò tam
into foliage, *her*-arms into branches: *her*-foot just-now so

velox hæret pigris radicibus: cacu-
swift adheres *to the ground* by-sluggish roots: a-ca-

men obit ora, nitor unus remanet
nopy *of-leaves* overspreads *her*-features, brightness alone remains

in illâ. Phœbus amat hanc quoque; dextrâ-que
in her. Phœbus loves this also; and-*his*-right-hand

positâ in stipite, sentit pectus trepidare
being-placed on the-stem, he-feels the-bosom to-tremble

adhuc sub novo cortice, Complexus-que
as-yet under the-new bark. And-having-embraced

ramos, ut membra, suis lacertis, dat oscula
the-branches, as limbs, with-his-own arms, he-gives kisses

ligno: tamen lignum refugit oscula.
to-the-wood: nevertheless the-wood shrinks-from *his*-kisses.

Cui deus dixit: At quoniam potes non
To-whom the-god said: But since thou-canst not

esse mea conjux, certè eris mea arbor: te
be my spouse, surely thou-shalt-be my tree: thee

Laure, coma, te citharæ, te nostræ pharetræ
O-Laurel, *our*-hair, thee *our*-lyres, thee our quivers

semper habēbunt! — Tu aderis Latiis
always shall-have! — Thou-shalt be-present with-Latian

ducibus, cum læta vox canet triumphum,* et
chieftains, when the-joyful voice shall-sing-of triumph, and

---

* A *triumph* was the highest military honour ever granted at Rome. On such occasion the victorious army proceeded through the

longæ pompæ visent Capitolia. Eadem,
long pageants shall-visit the-Capitol. *Thou* the-same,

fidissima custos Augustis postibus, stabis ante
a-most-faithful guardian to-Augustan pillars, shalt-stand before

fores,* tuebere-que mediam quercum. Ut-que
the-doors, and-shalt-defend the-central oak. And-as

meum caput est juvenīle intonsis capillis, tu
my head is youthful with-unshaven locks, thou

quoque gere semper perpetuos honōres frondis.
likewise wear always the-perpetual honors of-foliage.

Pæan finīerat. Laurea annuit ramis
Apollo had-finished. The-laurel nodded-assent with-branches

modò factis, ut-que caput, visa-est agitâsse
lately made, and-as a-head, seemed to-have-shaken

cacūmen.
its-top.

X.

Est nemus Æmoniæ, quod prærupta sylva
There-is a-grove of-Thessaly, which a-ridgy wood

claudit undique: vocant Tempe;† per quæ
encloses on-all-sides: they-call *it* Tempe; through which

---

city to the capitol, crowned with laurel, and singing *Io triumphe!* the general standing in a chariot of ivory and gold, and holding also in his right hand a branch of laurel.

* By a decree of the senate, laurel branches were set up on each side of the gates of the imperial palace, in honor of the victories of Augustus. Also a civic crown of oak was suspended between them, indicating the title of the emperor as preserver of the citizens.

† *Tempe,* the name of a valley of Thessaly, is a Greek form of the plural number neuter gender (Τεμπεα, ῆ)—and is here the antecedent to the relative *quæ* in the same line.

Penēus effūsus ab imo Pindo volvitur spumōsis
the-Peneus out-poured from lowest Pindus is-rolled with-foamy

undis; gravī-que dejectu condūcit nubila
waters; and-by-*its*-heavy downfal gathers mists

agitantia tenues fumos: impluit-que summas sylvas
driving thin fumes: and-rains-on the-high woods

aspergine; et fatīgat plus quam vicīna
with-*its*-spray; and wearies more than the-neighbouring *places*

sonitu. Hæc domus, hæ sunt sedes, hæc
with-*its*-sound. This *is* the-house, these are the-seats, these

penetralia magni amnis: residens in hoc antro
the-retreats of-the-great river: residing in this cave

facto de cautibus dabat jura undis, Nymphis-
made of rocks he-gave laws to-the-waters, and-to-the-

que colentibus undas. Popularia † flumina
Nymphs inhabiting the-waters. *His* kindred floods

conveniunt illuc primùm, nescia ne gratu-
assemble there first, knowing-not whether they-should-

lentur, consolentur parentem; populifer Sper-
congratulate, *or* console *their*-parent; poplar-bearing Sper-

chēos, et irrequiētus Enīpeus, senex-que Apida-
cheus, and restless Enipeus, and-old Apida-

nus, lenis-que Amphrȳsos, et Æas. Mox-que
nus, and-gentle Amphrysus, and Æas. And-presently

alii amnes: qui dedūcunt in mare undas
other rivers: who carry-down into the-sea *their*-waves

fessas erroribus, quà impetus tulit illas.
wearied by-wanderings, where *their*-current hath-borne them.

---

* *Popularis* here means "of the same country;" the following names of rivers belonging all to the country of Thessaly, and some of them falling into the Peneus itself.

Inachus* unus abest, reconditus-que imo antro
Inachus alone is-absent, and-hidden in-*his*-deepest cave

auget aquas fletibus, miserrimus-que luget
he-augments the-waters with-weepings, and-most-miserable he-laments

natam Iô, ut amissam. Nescit ne fruātur
his-child Io, as lost. He-knows-not whether she-enjoy

vitâ, an sit apud manes. Sed quam invenit
life, or be among the-shades. But *her* whom he-finds

non usquam, putat esse nusquam; atque verētur
not anywhere, he-thinks to-be no-where; and he-fears

pejora animo. Jupiter viderat Iô redeuntem à
the-worse in-*his*-mind. Jupiter had-seen Io returning from

patrio flumine: et dixerat—O virgo! digna
***her*-paternal** flood: and had-said— O virgin! worthy-of

Jove, factūra-que nescio quem beātum
Jupiter, and-about-to-make I-know-not whom happy

tuo toro,—pete umbras altōrum nemorum (et
by-thy bed,— seek the-shades of-the-high groves (and

monstraverat umbras nemorum) dum calet, et
he-had-pointed-out the-shades of-the-groves) whilst it-is-warm, and

sol est altissimus medio orbe. Quod si times
the-sun is highest in-*his*-mid orbit. But if thou-fearest

intrāre, sola, latĕbras ferārum, subībis
to-enter, alone, the-coverts of-wild-beasts, thou-shalt-enter

secrēta nemorum, tuta, Deo præside: nec
the-retirements of-the-groves, safe, a-God *being thy* guardian: nor

---

* Inachus, here fabled as the river itself, to which he had given his name, was the first king of Argos, one of the earliest in origin of all the Greek states, the founder being supposed to be contemporary with Abraham.

Deo de plebe, sed qui teneo cœlesti
a-God from the-vulgar-crowd, but *I*-who hold the-celestia

sceptra magnâ manu,—sed qui mitto vagi
sceptre with-mighty hand,— but *I*-who send-*forth* errant

fulmina. Ne-fuge me (enim fugiēbat)— Jam
thunderbolts. Flee-not-from me (for she-was-fleeing.)—Already

reliquerat pascua Lernæ, Lycæa-que
she-had-left-behind the-pastures of-Lerna, and-the-Lycæan

arva consita arboribus: cùm Deus, caligine in-
fields planted with-trees: when the-God, darkness being

ductâ, occuluit latas terras, tenuit-que fugam,
drawn-over, concealed the-broad lands, and-withheld *her*-flight,

rapuit-que pudōrem. Intereà Saturnia
and-ravished *her*-chastity. In-the-mean-time Saturnian Juno

despexit in medios agros: et mirāta volu-
looked-down on the-mid fields; and having-wondered that

cres nebulas fecisse faciem noctis sub
winged clouds had-caused the-appearance of-night under

nitido die, sensit illas non esse flu-
bright day, she-perceived these not to-be *the-offspring* of

minis, nec remitti humenti tellūre. Atque
the-flood, nor to-be-returned by-the-humid earth. And

circumspicit ubi suus conjux sit, ut quæ jam
she-looks-around where her spouse may-be, as *one*-who already

nôsset furta marīti toties deprênsi. Quem
had-learnt the-deceits of-a-husband so-often detected. Whom

postquam repperit non cœlo, ait: Aut ego
after she-found not in-heaven, she says: Either I

fallor, aut ego lædor. Delapsa-que ab
am-deceived, or I am-injured. And-having-glided-down from

summo æthere, constitit in terris; jussit-que
highest æther, she-stood on the-earth; and-she-ordered

ɔulas recedere. Ille præsenserat adventum
clouds to-retire. He had-foreseen the-approach

ɪjugis, mutaverat-que vultus Ina-
is-spouse, and-had-changed the-features of-the-daughter-of-

dos in nitentem juvencam. Bos quoque* est
:hus into a-snow-white heifer. The-ox also is

mōsa. Saturnia, quanquam invīta, probat
ıtiful. Juno, although unwilling, approves

ːciem vaccæ: necnon quærit et cujus et
appearance of-the-cow: also she-enquires both whose and

le, quo-ve armento sit, quasi nescia
nce, or-from-what herd it-be, as-if unknowing

i. Jupiter mentītur genitam è terra,
ıe-truth. Jupiter feigns *her* *to-be*-sprung from the-earth,

auctor desinat inquīri. Saturnia petit
the-parent may-cease *to-be*-enquired-for. Juno requests

ıc munus. Quid faciat? Crudēle addicere
as a-gift. What can-he-do? *It is* cruel to-devote

ıs amōres; suspectum non dare. Pudor
own loves; suspicious not to-give. Shame

tus esset amōre; sed si vacca, leve
ld-have-been-vanquished by-love; but if the-cow, a-light

nus, negarētur sociæ generis-que tori-que,
should-be-denied to-the-partner both-of-*his*-family and-bed,

erat vidēri non vacca. Pellice donātâ,
might seem not a-cow. The-concubine being-given,

That is—the brute animal is beautiful now, as well as the an being before the transformation. *Bos* is the generic term the animal without distinction of male or female, and here ies to the same object as *juvenca* and *vacca*; but the English uage has no one word of correspondent signification, unless " may still be used, as by old writers, in this extensive sense.

dea non-exuit omnem metum protinùs ; ti-
the-goddess put-not-off all dread immediately ; she-
muit-que Jovem, et fuit anxia furti ; donec
both-feared Jove, and was careful of-guile ; until
tradidit Argo Aristoridæ servandam.
she-delivered-*her* to-Argus the-son-of-Aristor, to-be-observed.
Argus habēbat caput cinctum centum luminibus.
Argus had a-head encompassed with-an-hundred eyes.
Indè bina capiēbant quiētem suis vicibus;
Thence two took rest in-their turns;
cætera servābant, atque manēbant* in statiōne.
the-rest kept-watch, and remained on station.
Quocunque modo constiterat,† spectābat ad
In-whatever manner he-stood, he-looked towards
Io; quamvis aversus, habēbat Io ante oculos,
Io; although turned-away, he-had Io before his-eyes,
Sinit pasci luce: cùm sol est sub
He-permits *her* to-feed by-*day*-light: when the-sun is under
altâ tellūre, claudit, et vincula circumdat
the-high earth, he-encloses *her*, and bonds he puts-round
collo indigno. Pascitur arbuteis
her-neck unworthy *of such treatment*. She-feeds on-arbutus
frondibus et amārâ herbâ: infēlix-que, incubat
leaves and bitter herbage: and-unhappy, lies-down

---

* The use of the imperfect verb throughout this detail forcibly expresses the habitual practice of the agent.

† *Constiterat*, "had stopped".—The Latin verb *sto* (or *sisto*), like the Greek ἱστημι, frequently denotes the action of *taking a stand*, whence the perfect form may often be englished as the imperfect, having reference to the consequence of the action which still continues.

terræ non semper habenti gramen, pro toro;
on-the-ground not always having grass, instead-of a-bed;

potat-que limōsa flumina. Etiam cùm illa,
and-drinks muddy currents. Also when she,

supplex, vellet tendere brachia Argo, habuit non
suppliant, wished to-stretch *her*-arms to-Argus, she-had not

brachia quæ tenderet Argo: edidit-que
arms which she-could-stretch to-Argus: and-sent-forth

mugītus ore conāto queri, pertimuit-que
lowings with-*her*-mouth endeavouring to-complain, and-feared

sonos, est-que exterrita propriâ voce. Et
the-sounds, and-was affrighted by-her-own voice. And

venit ad ripas, ubi sæpè solēbat ludere,
she-came to the-banks, where often she-was-accustomed to-play,

Inachidas ripas; ut-que conspexit nova cornua
the-Inachian banks; and-when she-beheld *her*-new horns

in undâ, pertimuit, externāta-que refūgit se.
in the-water, she-feared, and-astonished recoiled-from herself.

Naïdes ignōrant, et Inachus ipse ignōrat quæ
The-Naiads know-not, and Inachus himself knows-not who

sit. At illa sequitur patrem, sequitur-que
she-be. But she follows *her*-father, and-follows

sorōres; et patitur tangi, offert-que se
her-sisters; and suffers *herself* to-be-touched, and-offers herself

admirantibus. Senior Inachus porrexerat
to-*them*-admiring. Old Inachus had-stretched-forth

decerptas herbas; illa lambit manus, dat-que
plucked herbs; she licks *his*-hands, and-gives

oscula patriis palmis. Nec retinet lachrymas;
kisses to-her-father's palms. Nor does-she-restrain *her*-tears;

et, si modo verba sequantur, oret opem,
and, if only words would-follow, she-would-beg assistance,

loquātur-que suum nomen casus-que. Littera
and-speak her name and-misfortunes. A-letter
quam pes ducit in pulvere, pro verbis, perē-
which *her*-foot draws in the-dust, instead-of words, accom-
git indicium mutāti corporis. Pater Ina-
plished the-indication of-*her*-changed body. Father Ina-
chus exclāmat—Me miserum! pendens-que in
chus exclaims— Me miserable! and-hanging on
cornibus, et cervīce niveæ juvencæ gementis,
the-horns, and *on* the-neck of-the-snowy heifer groaning,
ingeminat—Me miserum! Es-ne tu nata
repeats— Me miserable! Art thou *my*-child
quæsīta mihi per omnes terras? Tu eras
sought by-me through all lands? Thou wast
levior luctus, non inventa, repertâ. Re-
a-lighter grief, not discovered, than-found *thus*. Thou-
tices; nec refers mutua dicta nostris. Pro-
art-silent; nor returnest mutual words to-ours. Thou-bringest-
dis suspiria tantùm alto pectore: remūgis-que
forth sighs only from-*thy*-deep breast: and-thou-lowest-back
ad mea verba, quod unum potes. At ego,
to my words, which alone thou-art-able. But I,
ignārus, parābam thalamos tædas-que tibi;
ignorant, was-preparing marriage-beds and-torches for-thee:
prima-que spes mihi fuit generi, secunda
and-the-first hope to-me was of-a-son-in-law, the-second
nepōtum. Nunc vir habendus tibi de grege,
of-grandchildren. Now a-mate is-to-be-had for-thee from the-herd,
nunc natus de grege. Nec licet mihi finīre
now an-offspring from the-herd. Nor is-it-lawful for-me to-end
tantos dolōres morte; sed nocet esse deum;
so-great griefs by-death; but it-is-hurtful to-be a-god;

janua-que lethi præclūsa extendit nostros
and-the-gate of-destruction shut *against-us* extends our

luctus in ævum æternum. Stellātus Argus sum-
griefs into age eternal. Starry Argus moves-

movet, ereptamque patri mœrenti talia,
her-away, and-snatched from-*her*-father lamenting such-*things*,

abstrahit natam in diversa pascua. Ipse
he-draws-off the-daughter into different pastures. He-himself

procul occupat sublīme cacūmen montis;
at-a-distance occupies the-lofty top of-a-mountain;

undè, sedens, speculētur in omnes partes.
whence, sitting, he-may-look upon all parts *of-the-country*.

XI.

Nec potest rector superûm ferre tanta mala
Nor can the-ruler of-the-superior *powers* bear so-great evils

Phoronidos ultrà: vocat-que
of-the-granddaughter-of-Phoroneus any-further: and-he-calls

natum, quem lucida Pleïas* enixa-est partu,
his-son, whom a-beamy Pleïad brought-forth in-birth,

imperat-que det Argum leto. Est parva mora
and-commands *that* he-put Argus to-death. There-is little delay

sumpsisse alas pedibus, et somniferam virgam
to-have-taken wings to-*his*-feet, and a-soporiferous rod

potenti manu, tegimen-que capillis. Ubi
in-*his*-potent hand, and-a-covering for-*his*-locks. When

* Maia, the mother of Mercury, was one of the seven daughters of Atlas, who were afterwards changed into a constellation, under the name of *Pleiades* derived from their mother Pleiōne: the other daughters of Atlas formed the constellation of the *Hyades*.

disposuit hæc, natus Jove desilit ab
he-had disposed these, the-God-sprung from-Jove leaps-down from
patriâ arce in terras; illic removit-que
his-father's citadel upon the-earth; there he-both-removed
tegimen, et posuit pennas; virga tantummodò
the-covering, and laid-aside the-wings; the-rod only
est-retenta. Hâc ut pastor, agit capellas
was-retained. With-this as a-shepherd, he-drives goats
abductas per devia rura, dum venit; et cantat
led-away through the-retired country, while he-comes; and sings
structis avēnis. Junonius custos, Argus,
on-compacted oat-pipes. The-Junonian guardian, Argus,
captus voce novæ artis, ait—Quisquis
taken with-the-sound of-the-new art, says— Whoever
es, poteris considere cum me hôc saxo;
thou-art, thou-wilt-be-able to-sit with me on-this stone:
enim neque est herba fœcundior ullo loco;
for neither is the-herbage more-fruitful in-any-*other* place;
vides-que umbram aptam pastoribus. Atlan-
and-thou-seest a-shade fit for-shepherds. The-grandson-
tiades sedit, et loquendo multa detinuit euntem
of-Atlas sat, and by-speaking many *things* occupied the-passing
diem sermōne.; canendo-que junctis arundi-
day with-discourse; and-by-singing with-the-joined reeds
nibus tentat vincere servantia lumina. Tamen
he-tries to-vanquish *his*-observant eyes. Nevertheless
ille pugnat evincere molles somnos; et quamvis
the-*other* struggles to-overcome soft slumbers; and although
sopor est receptus parte oculōrum, tamen
deep-sleep is received by-a-part of-*his*-eyes, nevertheless
vigilat parte. Quærit quoque, (namque fistula
he-watches with-a-part. He-enquires also, (for the-pipe
erat-reperta nuper) quâ ratiōne reperta-sit.
had-been-discovered lately) by-what method it-was-discovered.

XII.

Tum deus inquit: In gelidis montibus Arca-
Then the-god says: On the-chill mountains of-Arca-
diæ, fuit una Naïas, celeberrima inter Nona-
dia, there-was one Naiad, the-most-celebrated amongst the-Nona-
crīnas Hamadryades;* Nymphæ vocābant Syringam.
crine Hamadryads; the-Nymphs called *her* Syrinx.
Illa non semel eluserat et sequentes Satyros
She not once *only* had-eluded both the-pursuing Satyrs
et quoscunque deos umbrōsa-ve sylva, ferax-ve
and whatsoever gods either-the-shady wood, or-the-fertile
rus habet: colēbat Ortygiam deam† studiis,
country has: she-worshipped the-Ortygian goddess by-exercises,
virginitāte-que ipsâ: Cincta quoque, ritu
and-by-virginity itself: Girdled also, in-the-manner
Diānæ, falleret, et posset credi
of-Diana, she-might-deceive *beholders*, and might be-believed
Latonia, si foret non huic corneus
the-daughter-of-Latona, if there-were not to-her (*Syrinx*) a-cornel
arcus, si non illi aureus. Quoque sic
bow, if not to-her (*Diana*) a-golden *one*. Even thus
fallēbat. Pan videt hanc redeuntem Lycæo
she-did-deceive. Pan sees her returning from-the-Lycean

---

* *Nonacris* was the name of a mountain in Arcadia.—*Hamadryads* were nymphs supposed to preside over particular trees, and to live and die with them, the name being derived from *ἅμα together*, and *δρῦς an oak.*

† The isle of Delos, the birth place of Diana and Apollo, was anciently called *Ortygia*, from *ορτυξ*, a quail; Latona their mother having been so transformed by Jupiter, to escape the jealousy of Juno.

colle, præcinctus-que caput acūtâ pinu,
hill, and-begirt *as to his* head with-a-sharp-*leaved* pine,

refert talia verba: Nympha! cede votis
repeats such words *as these:* O-Nymph! yield to-the-wishes

dei volentis nubere tibi.—Restābat* referre
of-a-god willing to-be-married to-thee.—It-remained to-relate

plura: Et Nympham fugisse, precibus
more *things:* And *that* the-Nymph had-fled, the-prayers

spretis, per avia, donec venerat ad
being-despised, through pathless *places,* until she-had-come to

placidum amnem arenōsi Ladōnis: hîc, undis
the-gentle river of-sandy Ladon: here, the-waters

impedientibus cursum illi, orâsse li-
hindering a-course to-her, *that she* had-besought the-

quidas sorōres ut mutārent se:
liquid sisters *of the stream* that they-would-change her:

Pana-que, cum putāret Syringa jam prênsam
and-*that*-Pan, when he-thought Syrinx now grasped

sibi, tenuisse palustres calamos pro corpore
by-him, had-held marshy reeds instead-of the-body

Nymphæ. Dum-que suspīrat ibì, ventos
of-the-Nymph. And-while he-sighs there, *that* the-winds

motos in arundine effecisse sonum, tenuem,
moved in the-reed had-made a-sound, delicate,

similem-que querenti: deum captum
and-similar to-*one*-complaining: *that* the-god captivated

---

* Mercury had proceeded thus far in his story, when he perceived that all the eyes of Argus were closed in sleep, according to his purpose. Here, therefore, he breaks off his narrative, to take advantage of this desired opportunity: but the poet accommodates his readers with the further particulars which the God himself would have detailed, had his hearer been more obstinately wakeful.

novâ arte, dulcedine-que vocis, dixisse:
with-the-new art, and-the-sweetness of-the-voice, had-said:
Hoc concilium cum te manēbit mihi; atque
This converse with thee shall-remain to-me; and
ita, disparibus calamis junctis inter se
so, unequal reeds being-joined amongst themselves
compagine ceræ, tenuisse nomen puéllæ.
by-a-cement of-wax, *that they* had-kept the-name of-the-maiden.

XIII.

Cyllenius,* dictūrus talia, vidit omnes
The-Cyllenean-*god*, about-to-say such *things*, saw all
oculos succubuisse, lumina-que adoperta
the-eyes *of Argus* to-have-sunk, and-*their*-lights covered
somno. Extemplo supprimit vocem, permul-
with-sleep. Immediately he-suppresses *his*-voice, and-
cens-que languida lumina† medicātâ virgâ,
stroking the-languid lights with-*his*-anointed rod,
firmat sopōrem. Nec mora: vulnerat
confirms the-deep-sleep *of Argus*. Nor *was there* delay: he-wounds

---

* This epithet *Cyllenius* was applied to Mercury, from Cyllene, a mountain of Arcadia, where he was said to have been born.

† The Latin *lumen* is an equivocal term, when used, as in this fable, to denote both the *eye* and the *light* of the eye; though the analogy is certainly admissible when the concrete and abstract idea are not opposed or confounded. The singular form is generally applied to "light," the plural to the "eyes:" but this distinction is not invariable. The play upon the words exemplified five lines below 720, must be considered an instance of puerile affectation, with which Ovid is too often chargeable, and can scarcely be preserved in English, till the *fancy* term of "day-lights" is more generally received!

nutantem falcāto ense quà caput confīne
him-nodding with-a-hooked sword where the-head is-bordering
collo; dejicit-que cruentum saxo, et
on-the-neck; and-casts-*it*-down gory from-the-rock, and
maculat præruptam cautem sanguine. Jaces,
stains the-craggy cliff with-blood. Thou-liest-low,
Arge! quod-que lumen habēbas in tot
O-Argus! and-what light thou-hadst for so-many
lumina est extinctum; una-que nox occupat
eyes is extinguished; and-one night occupies
centum oculos. Saturnia excipit hos, collocat-que in pennis suæ volucris,* et implet
a-hundred eyes. Juno receives these, and-places-*them*-together in the-feathers of-her-own bird, and fills
caudam stellantibus gemmis.
its-tail with-starry gems.

XIV.

Protinus exarsit, nec distulit tempora
Immediately *Juno* grew-warm, nor deferred the-times
iræ; objēcit-que horrificam Erinnyn oculis
of-anger; and-presented an-horrible Fury to-the-eyes
animō-que Argolicæ pellicis; condidit-que cæcos
and-the-mind of-the-Argive concubine; and-hid invisible

---

* Particular birds, as well as trees, were supposed to be favored and appropriated by the several Deities of pagan mythology. Thus the Eagle was assigned to Jupiter, the Peacock to Juno, the Owl to Minerva, the Dove to Venus, &c.

stimulos in pectora, et terruit profugam per
stings in *her*-breasts, and frighted *her* an-exile over
totum orbem. Nile! restābas, ultimus
the-whole globe. O-Nile! thou-didst-remain, the-last-*bound*
immenso labōri. Quem simul ac tetigit, geni-
to-*her*-immense labor. Whom as-soon as she-touched, and
bus-que positis in margine ripæ, procubuit,
her-knees being-placed on the-brink of-the-bank, she-sunk-down,
ardua-que collo resupīno, tollens vultus, quos
and-aloft with-neck thrown-back, raising *her*-looks, which
solos potuit, ad sidera, visa-est et gemitu, et
alone she-was-able, to the-stars, she-seemed both by-moan, and
lachrymis, et luctisono mugītu, queri cum Jove,
by-tears, and by-sorrowful lowing, to-complain with Jove,
orāre-que finem malōrum. Ille complexus
and-to-beseech an-end of-*her*-ills. He having-embraced
colla suæ conjugis lacertis, rogat ut
the-neck of-his spouse (*Juno*) with-*his*-arms, asks that
tandem finiat pœnas: Inquit-que—
at-length she-would-finish *her*-punishments: And-says—
Pone metus in futurum; hæc nunquam erit
Lay-aside *thy*-fears for the-future; she (*Io*) never shall-be
causa doloris tibi; — et jubet Stygias palūdes
a-cause of-grief to-thee;—and he-orders the-Stygian lakes
audīre hoc. Ut dea lenīta-est, illa capit
to-hear this *oath*. When the-goddess was-soothed, she (*Io*) takes
priōres vultus, fit-que quod fuit antè. Setæ
her-former features, and-becomes what she-was before. The bristles
fugiunt è corpore; cornua decrescunt, orbis
fly from *her*-body; *her*-horns decrease, the-orb
luminis fit arctior: rictus contrahitur:
of-*her*-eye becomes more-confined: *her*-jaw is-contracted:

humeri-que manus-que redeunt: ungula-que di-
both-shoulders and-hands return: and-*her*-hoof having-

lapsa absumitur in quinos ungues. Nil de
passed-away is-dwindled into five nails. Nothing of

bove superest in illâ, nisi candor formæ:
the-cow remains in her, except the-brightness of-form:

Nympha-que contenta officio duōrum pedum
And-the-Nymph contented with-the-service of-two feet

erigitur, metuit-que loqui, ne mugiat
is-raised, and-fears to-speak, lest she-should-low

more juvencæ; et timide retentat verba
in-the-manner of-a-heifer; and timidly tries-again words

intermissa. Nunc, celeberrima dea, coli-
long interrupted. Now, a-most-celebrated goddess, she-is-wor-

tur linigerâ turbâ.* Hinc tandem
shipped by-the-linen-wearing throng. To-her at-length

Epaphus creditur esse-genitus de semine
Epaphus is-believed to-have-been-born from the-seed

magni Jovis; tenet-que templa juncta pa-
of-great Jove; and-he-possesses temples joined to-*his*-pa-

renti per urbes. Phaëton satus sole fuit
rent through the-cities. Phaëton sprung from-the-sun was

æquālis huic animis et annis: † quem Ina-
equal to-him in-spirit and in-years: whom the-grandson-

---

* Io was worshipped in Ægypt under the name of *Isis*, and a cow was the symbol of her deity. The priests of Isis had a peculiar dress of linen which is here attributed, and were subject to numerous privations and exercises.—It is curious to compare these superstitions with the idolatries recorded in the scriptures.

† The poet here commences the subject of the Second Book, the former part of which is exclusively devoted to the history of Phaëton—his request to Phœbus, his father, to give him some token of ac-

chides tulit non quondam loquentem
of-Inachus bore not formerly speaking

magna, nec cedentem sibi, superbum-que
great *things*, nor yielding to-him, and-proud

parente Phœbo: ait-que — Demens, credis
in-*his*-parent Phœbus: and-he-says — Senseless, thou-trustest

omnia matri, et es tumĭdus imagine
all *things* to-*thy*-mother, and thou-art puffed-up with-the-fancy

falsi genitōris. Phaëton erubuit, repressit-que
of-a-false parent. Phaëton blushed, and-repressed

iram pudōre: et tulit convicia Epaphi ad
his-anger with-shame: and carried the-reproaches of-Epaphus to

Clymenen matrem. Ait-que — Genitrix! quo
Clymene *his*-mother. And-he-says — O-parent! that

doleas magis, ego ille liber, ille ferox,
thou-mayest-grieve the-more, I the free, the fierce-*one*,

tacui. Pudet hæc opprobria et potu-
I-was-silent. It-shames *me that* these reproaches both were-

---

knowledgment — his consequent fatal attempt to guide the horses of the sun in their diurnal course—and the metamorphosis of his mournful sisters into poplars.

This may be considered a fair specimen of Ovid's art in connecting the several Fables, as component parts of his series: but no artifice can disguise entirely the disunion which exists between many of these consecutive stories. It is not the Poet's fault that such traditions were not more intimately blended; who doubtless deserves great credit on the score of ingenuity. But when we find two fables connected by the single circumstance, that the heroine of the former had a son, *animis æqualis et annis*, who spoke a few words to the hero of the latter, which were never answered, we must undervalue the zeal with which some critics have held forth these metamorphoses as a species of epic poem, though we might consider it a less than just commendation to compare them with the isolated details of professed fabulists.

isse dici nobis, et non-potuisse refelli.
able to-be-spoken to-us, and were-not-able to-be-refuted.

At tu, si modo sum creātus cœlesti stirpe,
But thou, if only I-am sprung from-a-celestial stock,

ede notam tanti generis, assere-que me
show-forth a-mark of-so-great a-race, and-attest me

cœlo. Dixit, et implicuit brachia materno
to-heaven. He-said, and enfolded *his*-arms about-*his*-mother's

collo, orāvit-que, per suum Meropis-que caput,
neck, and-besought, by his-own and-Merops' head,

tædas-que sorōrum, traderet sibi
and-the-*marriage*-torches of-*his*-sisters, *that* she-would-deliver to-him

signa veri parentis. Ambiguum Clymene
signs of-*his*-true parent. *It is* doubtful *whether* Clymene

mota magis precibus Phaëtontis, an irâ
was moved more by-the-prayers of-Phaëton, or by-anger

criminis dicti sibi: porrexit utraque brachia
for-the-crime charged to-her: she-stretched both arms

cælo, spectans-que ad lumina solis, inquit—
to-heaven, and-looking at the-light of-the-sun, she-says—

Nate! juro tibi, per hoc jubar, insigne corus-
O-child! I-swear to-thee, by this beam, adorned with

cis radiis, quod audit-que videt-que nos,
brilliant rays, which both-hears and-sees us,

te satum hoc sole, quem spectas,
that thou *art* sprung from-this sun, which thou-beholdest,

te hoc, qui temperat orbem! Si
that thou *art sprung* from-this *sun*, who governs the-world! If

loquor ficta, ipse-neget se videndum mihi;
I-speak fictions, let-him-deny himself to-be-seen by-me;

ista-que lux sit novissima nostris oculis. Nec
and-that light be the-last to-our eyes. Nor

est labor longus tibi nôsse patrios penātes:
is the-labor long for-thee to-know thy-paternal home:
domus unde oritur est contermina nostræ
the-abode whence *Phœbus* rises is neighbouring to-our-own
terræ; si modo animus fert, gradere, et scita-
land; if only *thy*-mind inclines, go-forth, and thou-
bere ab ipso. Extemplò Phaëton
shalt-search *the truth* from himself. Immediately Phaëton
lætus post talia dicta suæ matris, emicat, et
joyful after such words of-his mother, darts-forth, and
concipit æthera mente: transit-que suos Ethιo-
conceives the-heavens in-*his*-mind: and-he-passes his-own Ethio-
pas, Indos-que positos sub sidereis ignibus,
pians, and-the-Indians placed under the-*day*-star fires,
impiger-que adit patrios ortus.
and-unlagging approaches his-father's risings.

P. OVIDII NASONIS

METAMORPHOSEΩN,

LIBER PRIMUS.

IN nova fert animus mutātas* dicere formas
Corpora. Dî, cœptis (nam vos mutâstis et illas)
Aspirāte meis; primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

I.

ANTE mare et terras, et quod tegit omnia, cœlum,
Unus erat toto natūræ vultus in orbe,
Quem dixêre Chaos; rudis indigestaque moles;

* In this Latin text, the prosodial *quantity* of penultimate syllables is distinguished by a mark over the vowels which are to be pronounced *long*; excepting only those which are long *by position*, that is, which are followed by two consonants, or a double consonant, as *crescendo*, *convexi*, &c. These last are referable to general Rules given in the Latin Grammar.

Nec quicquam, nisi pondus iners, congestaque eōdem
Non bene junctārum discordia semina rerum.
Nullus adhuc mundo præbēbat lumina Titan;
Nec nova crescendo reparābat cornua Phœbe;
Nec circumfūso pendēbat in aëre tellus,
Ponderibus librāta suis; nec brachia longo
Margine terrārum porrexerat Amphitrīte.
Quàque fuit tellus, illîc et pontus et aër:
Sic erat instabilis tellus, innabilis unda,
Lucis egens aër: nulli sua forma manēbat.
Obstābatque* aliis aliud; quia corpore in uno
Frigida pugnābant calidis, humentia siccis,
Mollia cum duris sine pondere habentia pondus.
Hanc Deus et melior litem natūra dirēmit:
Nam cœlo terras, et terris abscidit undas;
Et liquidum spisso secrēvit ab aëre cœlum.
Quæ postquam evolvit, cœcōque exēmit acervo,
Dissociāta locis concordi pace ligāvit.
Ignea convexi vis et sine pondere cœli
Emicuit, summâque locum sibi legit in arce.
Proximus est aër illi levitāte locōque.
Densior his tellus; elementaque grandia traxit;
Et pressa est gravitāte sui. Circumfluus humor
Ultima possēdit, solidumque coërcuit orbem.

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* Although the conjunction *que*, like other enclitic particles, always throws back the accent on the syllable immediately preceding it, if that syllable be long by position or otherwise, as *obstabatque*; yet it seems proper to mark the penultimate of the single word, if that also be long, to insure its correct pronunciation when taken singly, as *obstābat*.

II.

Sic ubi dispositam, quisquis fuit ille Deōrum,
Congeriem secuit, sectamque in membra redēgit;
Principio terram, nè non æquālis ab omni
Parte foret, magni speciem glomerāvit in orbis.
Tum freta diffundi, rapidisque tumescere ventis
Jussit, et ambītæ circumdare littora terræ.
Addidit et fontes immensaque stagna, lacusque;
Fluminaque oblīquis cinxit declivia ripis:
Quæ diversa locis partim sorbentur ab ipsâ;
In mare perveniunt partim, campōque recepta
Liberiōris aquæ, pro ripis littora pulsant.
Jussit et extendi campos, subsidere valles,
Fronde tegi sylvas, lapīdōsos surgere montes.
Utque duæ dextrâ cœlum, totidemque sinistrâ
Parte secant Zonæ, quinta est ardentior illis:
Sic onus inclūsum numero distinxit eōdem
Cura Dei: totidemque plagæ tellūre premuntur:
Quarum quæ media est, non est habitabilis æstu;
Nix tegit alta duas; totidem inter utramque locāvit,
Temperiemque dedit, mistâ cum frigore flammâ.
Imminet his aër, qui, quanto est pondere terræ
Pondus aquæ levius; tanto est onerosior igni.
Illîc et nebulas, illîc consistere nubes
Jussit, et humānas motūra tonitrua mentes,
Et cum fulminibus facientes frigora ventos:
His quoque non passim mundi fabricātor habendum
Aëra permīsit. Vix nunc obsistitur illīs,

(Cùm sua quisque regat diverso flamina tractu)
Quin lanient mundum; Tanta est discordia fratrum.
Eurus ad Aurōram, Nabathæaque regna recessit,
Persidaque, et radiis juga subdita matutīnis.
Vesper et occiduo quæ littora sole tepescunt
Proxima sunt Zephyro: Scythiam Septemque-triōnem
Horrifer invāsit Boreas: contraria tellus
Nubibus assiduis, pluviōque madescit ab Austro.
Hæc super imposuit liquidum et gravitāte carentem
Æthera, nec quicquam terrēnæ fæcis habentem.
Vix ita limitibus dissepserat omnia certis,
Cùm, quæ pressa diu massâ latuêre sub illâ,
Sidera cœpērunt toto effervescere cœlo.
Neu regio foret ulla suis animantibus orba,
Astra tenent cœleste solum, formæque Deōrum:
Cessērunt nitidis habitandæ piscibus undæ;
Terra feras cepit, volucres agitabilis aër.
Sanctius his animal, mentisque capacius altæ,
Deerat adhuc, et quod domināri in cætera posset.
Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi meliōris orīgo;
Sive recens tellus, seductaque nuper ab alto
Æthere, cognāti retinēbat semina cœli:
Quam satus Iapeto, mistam fluvialibus undis,
Finxit in effigiem moderantûm cuncta Deōrum.
Pronaque cùm spectent animalia cætera terram,
Os homini sublīme dedit, cœlumque tuēri
Jussit, et erectos ad sidera tollere vultus.
Sic, modò quæ fuerat rudis et sine imagine, tellus
Induit ignōtas hominum conversa figūras.

III.

Aurea prima sata est ætas, quæ vindice nullo,
Sponte suâ sine lege fidem rectumque colēbat.
Pœna metusque aberant; nec verba minacia fixo
Ære legebantur: nec supplex turba timēbant
Judicis ora sui; sed erant sine vindice tuti.
Nondum cæsa suis, peregrīnum ut viseret orbem,
Montibus, in liquidas pinus descenderat undas:
Nullaque mortāles præter sua littora nôrant.
Nondum præcipites cingēbant oppida fossæ:
Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis, erant: sine militis usu
Mollia secūræ peragēbant otia gentes.
Ipsa quoque immūnis, rastrōque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus:
Contentīque cibis nullo cogente creātis,
Arbuteos fœtus, montānaque fraga legēbant,
Cornaque et in duris hærentia mora rubētis,
Et quæ deciderant patulâ Jovis arbore glandes.
Ver erat æternum; placidīque tepentibus auris
Mulcēbant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarāta ferēbat:
Nec renovātus ager gravidis canēbat aristis.
Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillābant ilice mella.

IV.

Postquam Saturno tenebrōsa in Tartara misso,
Sub Jove mundus erat; subiītque argentea proles,
Auro deterior, fulvo pretiosiorære;
Jupiter antīqui contraxit tempora veris,
Perque hyemes, æstusque et inæquāles autumnos,
Et breve ver, spatiis exēgit quatuor annum.
Tum primùm siccis aër fervoribus ustus
Canduīt; et ventis glacies astricta pependit.
Tum primùm subiêre domos: domus antra fuērunt,
Et densi frutices, et vinctæ cortice virgæ.
Semina tum primùm longis Cerealia sulcis
Obruta sunt, pressīque jugo gemuêre juvenci.
Tertia post illas successit ahenea proles,
Sævior ingeniis, et ad horrida promptior arma;
Nec scelerāta tamen. De duro est ultima ferro.
Protinus irrumpit venæ pejōris in ævum
Omne nefas: fugêre pudor, verumque, fidesque;
In quorum subiêre locum fraudesque, dolīque
Insidiæque, et vis, et amor scelerātus habendi.
Vela dabat ventis, nec adhuc bene noverat illos,
Navita; quæque diu steterant in montibus altis,
Fluctibus ignōtis insultavêre carīnæ.
Communemque priùs, ceu lumina solis et auras,
Cautus humum longo signāvit limite mensor.
Nec tantùm segetes alimentaque debita dives

Poscebātur humus ; sed itum est in viscera terræ :
Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malōrum.
Jamque nocens ferrum, ferrōque nocentius aurum
Prodierat : prodit bellum, quod pugnat utrōque ;
Sanguineâque manu crepitantia concutit arma.
Vivitur ex rapto : non hospes ab hospite tutus,
Non socer à genero ; fratrum quoque gratia rara est.
Imminet exitio vir conjugis, illa marīti :
Lurida terribiles miscent aconīta novercæ :
Filius ante diem patrios inquīrit in annos.
Victa jacet pietas : et virgo cæde madentes
Ultima cœlestûm terras Astræa relīquit.

V.

Neve foret terris securior arduus æther ;
Affectâsse ferunt regnum cœleste Gigantes,
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfrēgit Olympum
Fulmine, et excussit subjecto Pelio Ossam.
Obruta mole suâ cùm corpora dira jacērent,
Perfūsam multo natōrum sanguine terram
Immaduisse ferunt, calidumque animâsse cruōrem ;
Et, ne nulla feræ stirpis monumenta manērent,
In faciem vertisse hominum : sed et illa propāgo
Contemptrix superûm, sævæque avidissima cædis,
Et violenta fuit. Scires è sanguine natos.

VI.

Quæ pater ut summâ vidit Saturnius arce,
Ingemit; et facto nondum vulgāta recenti
Fœda Lycaoniæ referens convivia mensæ,
Ingentes animo, et dignas Jove concipit iras:
Conciliumque vocat; tenuit mora nulla vocātos.
Est via sublīmis, cœlo manifesta serēno,
Lactea nomen habet, candōre notabilis ipso.
Hâc iter est Superis ad magni tecta Tonantis,
Regālemque domum: dextrâ lævâque Deōrum
Atria nobilium valvis celebrantur apertis:
Plebs habitant diversa locis: à fronte potentes
Cœlicolæ, clarīque suos posuêre Penātes.
Hic locus est, quem, si verbis audacia detur,
Haud timeam magni dixisse palatia cœli.
Ergò ubi marmoreo superi sedêre recessu;
Celsior ipse loco, sceptrōque innixus eburno,
Terrificam capitis concussit terque quaterque
Cæsariem; cum quâ terram, mare, sidera movit.
Talibus inde modis ora indignautia solvit:
Non ego pro mundi regno magìs anxius illâ
Tempestāte fui, quâ centum quisque parābat
Injicere anguipedum captīvo brachia cœlo.
Nam quauquam ferus hostis erat, tamen illud ab uno
Corpore, et ex unâ pendēbat origine bellum.
Nunc mihi, quà totum Nereus circumtonat orbem,

Perdendum mortāle genus: per flumina juro
Infera, sub terras Stygio labentia luco.
Cuncta priùs tentāta: sed immedicabile vulnus
Ense recidendum, ne pars sincēra trahātur.
Sunt mihi Semidei, sunt rustica numina Fauni,
Et Nymphæ, Satyrīque, et monticolæ Sylvāni:
Quos quoniam cœli nondum dignāmur honōre,
Quas dedimus, certè terras habitāre sināmus.
An satìs, ò Superi, tutos fore creditis illos,
Cùm mihi, qui fulmen, qui vos habeōque, regōque,
Struxerit insidias notus feritāte Lycāon?
Confremuêre omnes; studiisque ardentibus ausum
Talia deposcunt. Sic cùm manus impia sævit
Sanguíne Cæsareo Romanum extinguere nomen;
Attonitum tanto subito terrōre ruīnæ
Humānum genus est, totusque perhorruit orbis.
Nec tibi grata minùs pietas, Auguste, tuōrum,
Quàm fuit illa Jovi. Qui postquam voce manūque
Murmura compressit; tenuêre silentia cuncti.
Substitit ut clamor pressus gravitāte regentis,
Jupiter hoc iterum sermōne silentia rumpit:
Ille quidem pœnas (curam dimittite) solvit:
Quod tamen admissum, quæ sit vindicta, docēbo.
Contigerat nostras infamia temporis aures;
Quam cupiens falsam summo delābor Olympo,
Et Deus humānâ lustro sub imagine terras.
Longa mora est, quantum noxæ sit ubique repertum,
Enumerāre: minor fuit ipsa infamia vero.
Mænala transieram latĕbris horrenda ferārum,

Et cum Cyllēno gelidi pinēta Lycæi.
Arcados hinc sedes et inhospita tecta tyranni
Ingredior, traherent cùm sera crepuscula noctem.
Signa dedi venisse Deum, vulgusque precāri
Cœperat; irrīdet primò pia vota Lycāon:
Mox ait, experiar, Deus hic, discrimine aperto,
An sit mortālis; nec erit dubitabile verum.
Nocte gravem somno, nec opīnâ perdere morte
Me parat: hæc illi placet experientia veri.
Nec contentus eo, missi de gente Molossâ
Obsidis unīus jugulum mucrōne resolvit:
Atque ita semineces partim ferventibus artus
Mollit aquis, partim subjecto torruit igni.
Quos simul imposuit mensis, ego vindice flammâ
In domino dignos everti tecta Penātes.
Territus ipse fugit, nactusque silentia ruris
Exululat, frustrāque loqui conātur: ab ipso
Colligit os rabiem, solitæque cupidine cædis
Vertitur in pecudes; et nunc quoque sanguine gaudet.
In villos abeunt vestes, in crura lacerti:
Fit lupus, et veteris servat vestigia formæ.
Canities eadem est, eadem violentia vultu:
Idem oculi lucent; eadem feritātis imāgo.

VII.

Occidit una domus; sed non domus una perīre
Digna fuit: quâ terra patet, fera regnat Erinnys:
In facinus jurâsse putes: dent ociùs omnes
Quas meruêre pati (sic stat sententia) pœnas.
Dicta Jovis pars voce probant, stimulosque frementi
Adjiciunt: alii partes assensibus implent.
Est tamen humāni generis jactūra dolōri
Omnibus: et quæ sit terræ mortalibus orbæ
Forma futūra rogant: quis sit latūrus in aras
Thura? ferisne paret populandas tradere gentes;
Talia quærentes (sibi enim fore cætera curæ)
Rex Superûm trepidāre vetat; sobolemque priōri
Dissimilem populo promittit origine mirâ.
Jamque erat in totas sparsūrus fulmina terras;
Sed timuit, ne fortè sacer tot ab ignibus æther
Conciperet flammas, longusque ardesceret axis.
Esse quoque in fatis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat; et mundi moles operōsa labōret.
Tela reponuntur manibus fabricāta Cyclōpum.
Pœna placet diversa; Genus mortāle sub undis
Perdere, et ex omni nimbos dimittere cœlo.
Protinus Æoliis Aquilōnem claudit in antris,
Et quæcunque fugant inductas flamina nubes:

Emittitque Notum. Madidis Notus evolat alis,
Terribilem piceâ tectus caligine vultum:
Barba gravis nimbis, canis fluit unda capillis,
Fronte sedent nebulæ, rorant pennæque sinusque.
Utque manu latâ pendentia nubila pressit,
Fit fragor; hinc densi funduntur ab æthere nimbi.
Nuncia Junōnis varios indūta colōres
Concipit Iris aquas, alimentaque nubibus affert.
Sturnuntur segetes, et deplorāta colōni
Vota jacent, longīque labor perit irritus anni.
Nec cœlo contenta suo Jovis ira: sed illum
Cæruleus frater juvat auxiliaribus undis.
Convocat hic amnes: qui postquam tecta tyranni
Intravêre sui, Non est hortamine longo
Nunc, ait, utendum; vires effundite vestras:
(Sic opus est) aperīte domos, ac mole remōtâ,
Fluminibus vestris totas immittite habēnas.
Jusserat; hi redeunt, ac fontibus ora relaxant,
Et defrænāto volvuntur in æquora cursu.
Ipse tridente suo terram percussit: at illa
Intremuit, motūque sinus patefēcit aquārum.
Exspatiāta ruunt per apertos flumina campos;
Cumque satis arbusta simul, pecudesque, virosque
Tectaque, cumque suis rapiunt penetralia sacris.
Si qua domus mansit, potuitque resistere tanto
Indejecta malo; culmen tamen altior hujus
Unda tegit, pressæque labant sub gurgite turres.
Jamque mare et tellus nullum discrīmen habēbant:
Omnia pontus erant, deerant quoque littora ponto.

Occupat hic collem ; cymbâ sedet alter aduncâ,
Et ducit remos illîc, ubi nuper arârat.
Ille supra segetes, aut mersæ culmina villæ,
Navigat : hic summâ piscem deprêndit in ulmo.
Figitur in viridi (si fors tulit) anchora prato ;
Aut subjecta terunt curvæ vinēta carīnæ :
Et modò quà graciles gramen carpsêre capellæ,
Nunc ibi deformes ponunt sua corpora phocæ.
Mirantur sub aquâ lucos, urbesque, domosque
Nereïdes : sylvasque tenent delphīnes, et altis
Incursant ramis, agitātaque robora pulsant.
Nat lupus inter oves ; fulvos vehit unda leōnes ;
Unda vehit tigres ; nec vires fulminis apro,
Crura nec ablāto prosunt velocia cervo :
Quæsītisque diu terris, ubi sidere detur,
In mare lassātis volucris vaga decidit alis.
Obruerat tumulos immensa licentia ponti,
Pulsabantque novi montāna cacumina fluctus.
Maxima pars undâ rapitur : quibus unda pepercit,
Illos longa domant inopi jejunia victu.
Separat Aonios Actæis Phocis ab arvis,
Terra ferax, dum terra fuit ; sed tempore in illo
Pars maris, et latus subitārum campus aquārum.
Mons ibi verticibus petit arduus astra duōbus,
Nomine Parnassus, superatque cacumine nubes.
Hîc ubi Deucalion (nam cætera texerat æquor)
Cum consorte tori parvâ rate vectus adhæsit,
Corycidas Nymphas, et numina montis adōrant,
Fatidicamque Themin, quæ tunc orâcla tenēbat.

Non illo melior quisquam, nec amantior æqui
Vir fuit, aut illâ metuentior ulla deōrum.
Jupiter ut liquidis stagnāre paludibus orbem,
Et superesse videt de tot modò millibus unum;
Et superesse videt de tot modo millibus unam;
Innocuos ambos, cultōres numinis ambos;
Nubila disjēcit, nimbisque Aquilōne remotis,
Et cœlo terras ostendit, et æthera terris.
Nec maris ira manet; positōque tricuspide telo
Mulcet aquas rector pelagi; suprāque profundum
Extantem, atque humeros innāto murice tectum,
Cæruleum Tritōna vocat; conchæque sonanti
Inspirāre jubet, fluctusque et flumina signo
Jam revocāre dato. Cava buccina sumitur illi
Tortilis, in latum quæ turbine crescit ab imo;
Buccina, quæ, medio concēpit ut aëra ponto,
Littora voce replet sub ŭtrōque jacentia Phœbo.
Tum quoque, ut ora Dei madidâ rorantia barbâ
Contigit, et cecinit jussos inflāta receptus,
Omnibus audīta est tellūris et æquoris undis,
Et quibus est undis audīta, coërcuit omnes.
Jam mare littus habet; plenos capit alveus amnes:
Fulmina subsīdunt; colles exīre videntur:
Surgit humus; crescunt loca decrescentibus undis:
Postque diem longam nudāta cacumina sylvæ
Ostendunt, limumque tenent in fronde relictum.
Redditus orbis erat: quem postquam vidit inānem,
Et desolātas agere alta silentia terras;

Deucalion lachrymis ita Pyrrham affātur obortis:
O soror, ô conjux, ô fœmina sola superstes,
Quam commūne mihi genus, et patruēlis orīgo,
Deinde torus junxit, nunc ipsa pericula jungunt;
Terrārum, quascunque vident occāsus et ortus,
Nos duo turba sumus: possēdit cætera pontus.
Nunc quoque adhuc vitæ non est fiducia nostræ
Certa satìs: terrent etiamnum nubila mentem.
Quíd tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? Quo sola timōrem
Ferre modo posses? Quo consolante, dolōres?
Namque ego, (crede mihi) si te modò pontus habēret,
Te sequerer conjux; et me quoque pontus habēret.
O utinam possem populos reparāre paternis
Artibus, atque animas formātæ infundere terræ!
Nunc genus in nobis restat mortāle duōbus;
(Sic visum superis) hominumque exemplà manēmus,
Dixerat, et flebant; placuit cæleste precāri
Numen, et auxilium per sacras quærere sortes.
Nulla mora est; adeunt paritur Cephisidas undas,
Ut nondum liquidas, sic jam vada nota secantes.
Inde ubi libātos irroravêre liquores
Vestibus et capiti, flectunt vestigia sanctæ
Ad delubra deæ; quorum fastigia turpi
Squallēbant musco, stabantque sine ignibus aræ.
Ut templi tetigêre gradus, procumbit uterque
Pronus humi, gelidōque pavens dedit oscula saxo:
Atque ita, Si precibus, dixērunt, numina justis

Victa remollescunt, si flectitur ira deōrum;
Dic, Themi, quâ generis damnum reparabile nostri
Arte sit; et mersis fer opem, mitissima, rebus.
Mota dea est, sortemque dedit: Discedite templo;
Et velāte caput; cinctasque resolvite vestes;
Ossaque post tergum magnæ jactāte parentis.
Obstupuêre diu, rumpitque silentia voce
Pyrrha prior, jussisque deæ parēre recūsat;
Detque sibi veniam pavido rogat ore, pavetque
Lædere jactātis maternas ossibus umbras.
Interea repetunt cæcis obscura latebris
Verba datæ sortis secum, inter seque volūtant.
Inde Promethīdes placidis Epimethida dictis
Mulcet; et, Aut fallax, ait, est solertia nobis,
Aut pia sunt, nullumque nefas oracula suadent.
Magna parens terra est: lapides in corpore terræ
Ossa reor dici: jacere hos post terga jubēmur.
Conjugis augurio quanquam Titania mota est,
Spes tamen in dubio est; adeò cœlestibus ambo
Diffīdunt monitis: sed quid tentāre nocēbit?
Descendunt, velantque caput, tunicasque recingunt;
Et jussos lapides sua post vestigia mittunt:
Saxa (quis hoc credat, nisi sit pro teste vetustas?)
Ponere duritiem cœpêre, suumque rigōrem;
Mollīrīque morâ, mollītaque ducere formam.
Mox, ubi crevērunt, natūraque mitior illis
Contigit; ut quædam, sic non manifesta, vidēri
Forma potest hominis, sed uti de marmore cœpta,

Non exacta satìs, rudibusque simillima signis.
Quæ tamen ex illis aliquo pars humida succo,
Et terrēna, fuit, versa est in corporis usum:
Quod solidum est, flectīque nequit, mutātur in ossa:
Quod modò vena fuit, sub eōdem nomine mansit.
Inque brevi spatio, superōrum munere, saxa
Missa viri manibus faciem traxêre virīlem;
Et de fœmineo reparāta est fœmina jactu.
Inde genus durum sumus, experiensque labōrum;
Et documenta damus, quâ simus origine nati.

VIII.

Cætera diversis tellus animalia formis
Sponte suâ peperit, postquam vetus humor ab igne
Percaluit solis, cœnumque udæque palūdes
Intumuêre æstu: fœcundaque semina rerum
Vivāci nutrīta solo, ceu matris in alvo,
Crevērunt, faciemque aliquam cepêre morando.
Sic ubi deseruit madidos septemfluus agros
Nilus, et antīquo sua flumina reddidit alveo,
Æthereōque recens exarsit sidere limus;
Plurima cultōres versis animalia glebis
Inveniunt, et in his quædam modò cœpta sub ipsum
Nascendi spatium; quædam imperfecta, suisque
Trunca vident membris; et eōdem in corpore sæpè

Altera pars vivit, rudis est pars altera tellus.
Quippe ubi temperiem sumsêre humorque calorque,
Concipiunt; et ab his oriuntur cuncta duōbus:
Cùmque sit ignis aquæ pugnax, vapor humidus omnes
Res creat; et discors concordia fœtibus apta est.
Ergo ubi diluvio tellus lutulenta recenti
Solibus æthereis altōque recanduit æstu,
Edidit innumeras species; partimque figūras
Reddidit antīquas; partim nova monstra creāvit.
Illa quidem nollet; sed te quoque, maxime Python,
Tum genuit; populisque novis, incognite serpens,
Terror eras: tantum spatii de monte tenēbas.
Hunc Deus arcitenens, et nunquam talibus armis
Antè, nisi in damis capreisque fugacibus, usus,
Mille gravem telis, exhaustâ pœnè pharetrâ,
Perdidit, effūso per vulnera nigra venēno.
Neve operis famam posset delēre vetustas,
Instituit sacros celebri certamine ludos,
Pythia de domiti serpentis nomine dictos.
His juvenum quicunque manu, pedibusque, rotâve,
Vicerat, esculeæ capiēbat frondis honōrem.
Nondum laurus erat; longōque decentia crine
Tempora cingēbat de quâlibet arbore Phœbus.

IX.

Primus amor Phœbi Daphne Peneïa; quem non
Fors ignāra dedit, sed sæva Cupidinis ira.
Delius hunc, nuper victō serpente superbus,
Viderat adducto flectentem cornua nervo:
Quidque tibi, lascīve puer, cum fortibus armis?
Dixerat: ista decent humeros gestamina nostros:
Qui dare certa feræ, dare vulnera possūmus hosti;
Qui modò pestifero tot jugera ventre prementem
Stravimus innumeris tumidum Pythōna sagittis.
Tu face, nescio quos, esto contentus amōres
Irritāre tuâ; nec laudes assere nostras.
Filius huic Veneris; Figat tuus omnia, Phœbe,
Te meus arcus, ait: quantōque animalia cedunt
Cuncta tibi, tantò minor est tua gloria nostrâ.
Dixit; et elīso percussis aëre pennis,
Impiger umbrōsâ Parnassi constitit arce:
Eque sagittiferâ prompsit duo tela pharetrâ,
Diversōrum operum: fugat hoc, facit illud, amōrem.
Quod facit, aurātum est, et cuspide fulget acūtâ:
Quod fugat, obtūsum est, et habet sub arundine plum-
Hoc deus in Nymphâ Peneïde fixit: at illo [bum.
Læsit Apollineas trajecta per ossa medullas.
Protinus alter amat; fugit altera nomen amantis,
Sylvārum latĕbris, captivārumque ferārum
Exuviis gaudens, innuptæque æmula Phœbes:
Vitta coërcēbat positos sine lege capillos:

Multi illam petiêre; illa aversāta petentes,
Impatiens expersque viri, nemorum avia lustrat:
Nec quid Hymen, quid Amor, quid sint connubia, curat.
Sæpè pater dixit; Generum mihi, filia, debes:
Sæpè pater dixit; debes mihi, nata, nepōtes.
Illa velut crimen tædas exōsa jugāles,
Pulchra verecundo suffunditur ora rubōre,
Inque pătris blandis hærens cervīce lacertis,
Da mihi perpetuâ, genitor carissime, dixit,
Virginitāte frui: dedit hoc pater ante Diānæ.
Ille quidem obsequitur; sed te decor iste, quod optas,
Esse vetat; votōque tuo tua forma repugnat.
Phœbus amat, visæque cupit connubia Daphnes;
Quæque cupit, sperat; suaque illum oracula fallunt.
Utque leves stipulæ demptis adolentur aristis,
Ut facibus sepes ardent, quas fortè viātor
Vel nimis admōvit, vel jam sub luce relīquit;
Sic deus in flammas abiît; sic pectore toto
Uritur, et sterilem sperando nutrit amōrem.
Spectat inornātos collo pendēre capillos;
Et, Quid si comantur? ait: videt igne micantes
Sideribus similes oculos; videt oscula, quæ non
Est vidisse satìs: laudat digitosque, manusque,
Brachiaque, et nudos mediâ plùs parte lacertos:
Si qua latent, meliōra putat. Fugit ocior aurâ
Illa levi; neque ad hæc revocantis verba resistit:
Nympha, precor, Penēia, mane; non insequor hostis:
Nympha, mane: sic agna lupum, sic cerva leōnem,
Sic aquilam pennâ fugiunt trepidante columbæ;

Hostes quæque suos : amor est mihi causa sequendi.
Me miserum ! ne prona cadas, indignave lædi
Crura secent sentes ; et sim tibi causa dolōris.
Aspera, quà properas, loca sunt : moderatiùs, oro,
Curre, fugamque inhibe : moderatiùs insequar ipse.
Cui placeas, inquīre tamen. Non incola montis,
Non ego sum pastor ; non hîc armenta gregesve
Horridus observo : nescis, temeraria, nescis
Quem fugias ; ideōque fugis : mihi Delphica tellus,
Et Claros, et Tenedos, Pataræaque regia servit.
Jupiter est genitor : per me, quod eritque fuitque
Estque, patet ; per me concordant carmina nervis.
Certa quidem nostra est ; nostrâ tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit.
Inventum medicīna meum est ; Opiferque per orbem
Dicor ; et herbārum est subjecta potentia nobis.
Hei mihi, quòd nullis amor est medicabilis herbis ;
Nec prosunt domino, quæ prosunt omnibus, artes !
Plura locutūrum timido Peneïa cursu
Fugit ; cumque ipso verba imperfecta relīquit,
Tum quoque visa decens : nudābant corpora venti ;
Obviaque adversas vibrābant flamina vestes ;
Et levis impexos retro dabat aura capillos.
Auctaque forma fugâ est. Sed enim non sustinet ultra
Perdere blanditias juvenis deus : utque movēbat
Ipse amor, admisso sequitur vestigia passu.
Ut Canis in vacuo leporem cûm Gallicus arvo
Vidit ; et hic prædam pedibus petit, ille salūtem :
Alter inhæsūro similis, jam jamque tenēre

Sperat, et extento stringit vestigia rostro:
Alter in ambiguo est, an sit deprênsus, et ipsis
Morsibus eripitur; tangentiaque ora relinquit:
Sic deus, et virgo est: hic spe celer, illa timōre.
Qui tamen insequitur, pennis adjūtus amōris,
Ocior est, requiemque negat; tergōque fugāci
Imminet, et crinem sparsum cervicibus afflat.
Viribus absumptis expalluit illa; citæque
Victa labōre fugæ, spectans Peneïdas undas,
Fer, pater, inquit, opem, si flumina numen habētis.
[Quâ nimiùm placui, tellus, aut hisce; vel istam,
Quæ facit ut lædar, mutando perde figūram.]
Vix prece finītâ, torpor gravis alligat artus:
Mollia cinguntur tenui præcordia libro:
In frondem crines, in ramos brachia crescunt:
Pes modò tam velox pigris radicibus hæret:
Ora cacūmen obit: remanet nitor unus in illâ.
Hanc quoque Phœbus amat; positâque in stipite dextrâ,
Sentit adhuc trepidāre novo sub cortice pectus:
Complexusque suis ramos, ut membra, lacertis,
Oscula dat ligno, refugit tamen oscula lignum.
Cui deus, At conjux quoniam mea non potes esse,
Arbor eris certè, dixit, mea: semper habēbunt
Te coma, te citharæ, te nostræ, laure, pharetræ.
Tu ducibus Latiis aderis, cùm læta triumphum
Vox canet: et longæ visent Capitolia pompæ.
Postibus Augustis eadem fidissima custos
Ante fores stabis; mediamque tuebere quercum.
Utque meum intonsis caput est juvenīle capillis,

Tu quoque perpetuos semper gere frondis honōres.
Finierat Pæan : factis modò laurea ramis
Annuit ; utque caput, visa est agitâsse cacūmen.

X.

Est nemus Æmoniæ, prærupta quod undique claudit
Sylva ; vocant Tempe, per quæ Penēus ab imo
Effūsus Pindo spumōsis volvitur undis ;
Dejectūque gravi tenues agitantia fumos
Nubila condūcit, summasque aspergine silvas
Impluit, et sonitu plùs quàm vicīna fatīgat.
Hæc domus, hæ sedes, hæc sunt penetralia magni
Amnis : in hoc residens facto de cautibus antro,
Undis jura dabat, Nymphisque colentibus undas.
Conveniunt illuc popularia flumina primùm,
Nescia gratentur, consolenturne parentem,
Populifer Sperchēos, et irrequiētus Enīpeus,
Apidanusque senex, lenisque Amphrysos, et Æas :
Moxque amnes alii, qui, quà tulit impetus illos,
In mare dedūcunt fessas erroribus undas.
Inachus unus abest ; imōque reconditus antro
Fletibus auget aquas, natamque miserrimus Iô
Luget, ut amissam : nescit vitâne fruātur,
An sit apud manes ; sed quam non invenit usquam,
Esse putat nusquam, atque animo pejōra verētur.
Viderat à patrio redeuntem Jupiter illam
Flumine : et, O virgo Jove digna, tuōque beātum
Nescio quem factūra toro, pete, dixerat, umbras

Altōrum nemorum, (et nemorum monstraverat umbras)
Dum calet, et medio sol est altissimus orbe.
Quòd si sola times latĕbras intrāre ferārum,
Præside tuta deo nemorum secrēta subībis,
Nec de plebe deo; sed qui cœlestia magnâ
Sceptra manu teneo, sed qui vaga fulmina mitto.
Ne fuge me; (fugiēbat enim:) Jam pascua Lernæ,
Consitaque arboribus Lycæa reliquerat arva;
Cùm Deus inductâ latas caligine terras
Occuluit, tenuitque fugam, rapuitque pudōrem.
Interea medios Juno despexit in agros,
Et noctis faciem nebulas fecisse volucres
Sub nitido mirāta die, non fluminis illas
Esse, nec humenti sentit tellūre remitti:
Atque, suus conjux ubi sit, circumspicit; ut quæ
Deprênsi toties jam nôsset furta marīti:
Quem postquam cœlo non repperit, Aut ego fallor,
Aut ego lædor, ait; delapsaque ab æthere summo,
Constitit in terris, nebulasque recedere jussit.
Conjugis adventum præsenserat, inque nitentem
Inachidos vultus mutaverat ille juvencam.
Bos quoque formōsa est: speciem Saturnia vaccæ,
Quanquam invīta, probat; nec non et cujus, et unde,
Quove sit armento, veri quasi nescia, quærit.
Jupiter è terrâ genitam mentītur, ut auctor
Desinat inquīri. Petit hanc Saturnia munus.
Quid faciat? Crudēle, suos abdicere amōres:
Non dare, suspectum. Pudor est, qui suadeat illinc;
Hinc dissuādet amor: victus pudor esset amōre;

Sed leve si munus sociæ generisque torīque
Vacca negarētur; poterat non vacca vidēri.
Pellice donātâ, non protinus exuit omnem
Diva metum; timuitque Jovem, et fuit anxia furti,
Donec Aristoridæ servandam tradidit Argo.
Centum luminibus cinctum caput Argus habēbat:
Inde suis vicibus capiēbant bina quiētem;
Cætera servābant, atque in statiōne manēbant.
Constiterat quocunque modo, spectābat ad Io:
Ante oculos Io, quamvis aversus, habēbat:
Luce sinit pasci: cùm sol tellūre sub altâ est,
Claudit, et indigno circumdat vincula collo.
Frondibus arbuteis et amārâ vescitur herbâ;
Proque toro, terræ non semper gramen habenti
Incubat infēlix; limōsaque flumina potat.
Illa etiam supplex Argo cùm brachia vellet
Tendere, non habuit, quæ brachia tenderet Argo:
Conātōque queri mugītus edidit ore;
Pertimuitque sonos, propriâque exterrita voce est.
Venit et ad ripas, ubi ludere sæpè solēbat,
Inachidas ripas; novaque ut conspexit in undâ
Cornua, pertimuit, seque externāta refūgit.
Naiades ignōrant, ignōrat et Inachus ipse,
Quæ sit: at illa patrem sequitur, sequiturque sorōres;
Et patitur tangi, seque admirantibus offert.
Decerptas senior porrexerat Inachus herbas;
Illa manus lambit, patriisque dat oscula palmis,
Nec retinet lacrymas; et, si modò verba sequantur,
Oret opem, nomenque suum, casusque loquātur.

Littera pro verbis, quam pes in pulvere ducit,
Corporis indicium mutāti triste perēgit.
Me miserum! exclāmat pater Inachus; inque gementis
Cornibus, et niveæ pendens cervīce juvencæ,
Me miserum! ingeminat: Tune es quæsīta per omnes,
Nata, mihi terras? Tu non inventa repertâ
Luctus eras levior. Retices, nec mutua nostris
Dicta refers; alto tantûm suspiria prodis
Pectore: quodque unum potes, ad mea verba remūgis.
At tibi ego ignārus thalamos tædasque parābam;
Spesque fuit generi mihi prima, secunda nepōtum:
De grege nunc tibi vir, nunc de grege natus habendus.
Nec finīre licet tantos mihi morte dolōres:
Sed nocet esse deum; præclūsaque janua lethi
Æternum nostros luctus extendit in ævum.
Talia mœrenti stellātus summovet Argus,
Ereptamque patri diversa in pascua natam
Abstrahit. Ipse procul montis sublīme cacūmen
Occupat, unde sedens partes speculētur in omnes.

XI.

Nec superûm rector mala tanta Phoronidos ultra
Ferre potest; natumque vocat, quem lucida partu
Pleïas enixa est; lethōque det, imperat, Argum.
Parva mora est, alas pedibus, virgamque potenti
Somniferam sumpsisse manu, tegimenque capillis.
Hæc ubi disposuit, patriâ Jove natus ab arce

Desilit in terras: illîc tegimenque remōvit,
Et posuit pennas; tantummodo virga retenta est.
Hâc agit, ut pastor, per devia rura capellas,
Dum venit, abductas; et structis cantat avēnis.
Voce novæ captus custos Junonius artis,
Quisquis es, hoc poteras mecum considere saxo,
Argus ait; neque enim pecori fœcundior ullo
Herba loco est; aptamque vides pastoribus umbram.
Sedit Atlantiades, et euntem multa loquendo
Detinuit sermōne diem; junctisque canendo
Vincere arundinibus servantia lumina tentat.
Ille tamen pugnat molles evincere somnos:
Et quamvis sopor est oculōrum parte receptus,
Parte tamen vigilat: quærit quoque (namque reperta
Fistula nuper erat) quâ sit ratiōne reperta.

XII.

Tum deus, Arcadiæ gelidis in montibus, inquit,
Inter Hamadryadas celeberrima Nonacrīnas
Naïas una fuit; Nymphæ Syringa vocābant.
Non semel et Satyros eluserat illa sequentes,
Et quoscunque deos umbrōsave silva, feraxve
Rus habet: Ortygiam studiis ipsâque colēbat
Virginitāte deam: ritu quoque cincta Dianæ
Falleret, et credi posset Latonia, si non
Corneus huic arcus, si non foret aureus illi:
Sic quoque fallēbat. Redeuntem colle Lycēo

Pan videt hanc, pinūque caput præcinctus acūtâ,
Talia verba refert: tibi nubere, nympha, volentis
Votis cede dei. Restābat plura referre:
Et precibus spretis fugisse per avia nympham,
Donec arenōsi placidum Ladōnis ad amnem
Venerit: hîc illam, cursum impedientibus undis,
Ut se mutārent, liquidas orâsse sorōres;
Panaque, cùm prênsam sibi jam Syringa putāret,
Corpore pro nymphæ, calamos tenuisse palustres;
Dumque ibi suspīrat, motos in arundine ventos
Effecisse sonum tenuem, similemque querenti:
Arte novâ vocisque deum dulcedine captum,
Hoc mihi concilium tecum, dixisse, manēbit:
Atque ita disparibus calamis, compagine ceræ
Inter se junctis, nomen tenuisse puellæ.

XIII.

Talia dictūrus, vidit Cyllenius omnes
Succubuisse oculos, adopertaque lumina somno.
Supprimit extemplò vocem; firmatque sopōre
Languida permulcens medicātâ lumina virgâ.
Nec mora: falcāto nutantem vulnerat ense,
Quâ collo confīne caput; saxōque cruentum
Dejicit; et maculat præruptam sanguine cautem.
Arge, jaces, quodque in tot lumina lumen habēbas,
Extinctum est; centumque oculos nox occupat una.

Excipit hos, volŭcrisque suæ Saturnia pennis
Collocat; et gemmis caudam stellantibus implet.

XIV.

Protĭnus exārsĭt, nĕc tempŏra dīstŭlĭt īræ;
Horriferamque oculis animōque objēcit Erinnyn
Pellicis Argolicæ, stimulosque in pectora cæcos
Condidit, et profugam per totum terruit orbem.
Ultimus immenso restābas, Nile, labōri:
Quem simul ac tetigit, positisque in margine ripæ
Procubuit genibus, resupīnōque ardua collo,
Quos potuit, solos tollens ad sidera vultus,
Et gemitu, et lachrymis, et luctisono mugītu,
Cum Jove visa queri est, finemque orāre malōrum.
Conjugis ille suæ complexus colla lacertis,
Finiat ut pœnas tandem, rogat; inque futūrum
Pone metus, inquit, nunquam tibi causa dolōris
Hæc erit; et Stygias jubet hoc audīre palūdes.
Ut lenīta dea est, vultus capit illa priōres;
Fitque quod antè fuit: fugiunt è corpore setæ:
Cornua decrescunt: fit luminis arctior orbis:
Contrahitur rictus: redeunt humerīque, manusque;
Ungulaque in quinos dilapsa absumitur ungues.
De bove nil superest, formæ nisi candor, in illâ:
Officiōque pedum nymphe contenta duōrum
Erigitur; metuitque loqui, ne more juvencæ
Mugiat: et timidè verba intermissa retentat.

Nunc dea linigerâ colitur celeberrima turbâ.
Huic Epaphus magni genitus de semine tandem
Creditur esse Jovis, perque urbes juncta parenti
Templa tenet.—Fuit huic animis æqualis et annis
Sole satus Phaëthon, quem quondam magna loquentem,
Nec sibi cedentem, Phœbōque parente superbum,
Non tulit Inachides; Matrīque, ait, omnia, demens,
Credis; et es tumidus genitōris imagine falsi.
Erubuit Phaethon, iramque pudōre repressit;
Et tulit ad Clymenen Epaphi convicia matrem.
Quòque magìs doleas, genitrix, ait, ille ego liber,
Ille ferox tacui: pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.
At tu, si modò sum cœlesti stirpe creātus,
Ede notam tanti generis, meque assere cœlo.
Dixit; et implicuit materno brachia collo;
Perque suum, Meropisque caput, tædasque sorōrum,
Traderet, orāvit, veri sibi signa parentis.
Ambiguum, Clymene precibus Phaethontis, an irâ
Mota magis dicti sibi criminis, utraque cœlo
Brachia porrexit; spectansque ad lumina Solis,
Per jubar hoc, inquit, radiis insigne coruscis,
Nate, tibi juro, quod nos auditque videtque,
Hoc te, quem spectas, hoc te, qui temperat orbem,
Sole satum: si ficta loquor, neget ipse videndum
Se mihi, sitque oculis lux ista novissima nostris.
Nec longus patrios labor est tibi nôsse penātes:
Unde oritur, terræ domus est contermina nostræ.
Si modò fert animus, gradere; et scitabere ab ipso.

Emicat extemplò lætus post talia matris
Dicta suæ Phaëthon, et concipit æthera mente:
Æthiopasque suos, positosque sub ignibus Indos
Sidereis transit; patriosque adit impiger ortus.

END OF THE FIRST BOOK.

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